THE

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXX.

The second benefit of effectual calling, or rather the source of many benefits, is adoption. Adoption, says the Catechism, "is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God."

Here we are first to consider the import of the word *adoption*. It is a term taken from a human transaction to illustrate a divine procedure, in reference to redeemed sinners.

Among men, adoption is the taking of a stranger into a family, and considering and treating him, in all respects, as if he were by birth a child of that family; or, it is our acting toward the child of another as if he were our own. In like manner, in the adoption of God, those who are by nature aliens, are received into his family, and treated as his children and heirs—"Heirs of God and joint heirs with Christ." Here however we remark some important circumstantial differences. Men seldom adopt more than one individual; and the act generally takes place on account of some amiable properties or qualifications of which, it is supposed, indications are perceptible in the person adopted. But God adopts *many* into his family, and not one of them on account of any thing excellent or recommendatory in the adopted party, but solely from his own unmerited love and mercy:—"Having (says the apostle) predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

The writers on this subject mention two kinds of adoption, *general* and *special;* and the scripture warrants the distinction. General adoption relates to communities. It is the forming of a certain number of mankind into a visible church, or family of God, and conferring upon them peculiar privileges. This was anciently most remarkably exemplified in the descendants of faithful Abraham, who formed the Israelitish nation. Hence, says the Apostle Paul, speaking of his kinsmen according to the flesh—"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever—Amen." The

same apostle elsewhere teaches us, that under the Christian dispensation all true believers are to be regarded as the spiritual seed of Abraham.

But it is to what is called *special adoption*, that the answer of the Catechism before us particularly refers; and to this we shall direct all our additional remarks. Fisher, in his Catechism, defines special adoption thus—"It is a sovereign and free translation of a sinner of mankind, from the family of hell or Satan, into the family or household of God, with an investiture into all the privileges of the sons of God." He says that this is done "by the act and authority of God, the Father, Son, and Holy Ghost: That the act of the Father in this matter is—that he hath predestinated us unto the adoption of children to himself, according to the good pleasure of his will: That the act of the Son, in this special adoption is—that, in consequence of his purchasing the sinner by the price of his blood, he actually gives the power, right or privilege, to become a child of God, in the day of believing: That the act of the Holy Ghost is—that he comes in Christ's name, takes possession of the person, and dwells in him, as a spirit of adoption, teaching him to cry Abba Father."

You will observe that adoption is called *an act*, because it is perfected at once. As soon as a believer is virtually united by faith to Christ, the head of God's family, and the elder brother of every saint, he is, from that moment, an adopted child of God. It is called an act of *God's free grace*, because the adoption of any individual or portion of mankind into the household of God, must flow entirely from undeserved love and favour in Him; since, in their previous state, those who are adopted are, without exception, wretched, and miserable, and poor, and blind, and naked;—every way unworthy of being so nearly and tenderly related to Him.

The answer before us, as you will remark, states, that believers are "received into the number of the sons of God"—This number of the sons of God, is constituted by all the individuals who compose the whole body of the elect, both angels and men: For holy angels are also denominated the sons of God; as in Job, where it is said—"the morning stars sang together, and all the sons of God shouted for joy"—Holy angels, however, are the sons of God, so to speak, by *birth*, and not by *adoption*. They have retained that sinless and happy state in which they were at first created: And it may be proper to observe, that this also was the state of Adam before his fall. Possibly you may never have remarked the force and beauty of St. Luke's concluding declaration, in tracing the genealogy of our Saviour. Having carried it up, and told of whom every individual mentioned was the son, till he comes to Adam, he says of him, that he was *the son of God*. The meaning is, not only that God created him, but that, creating him in his own image, in his moral likeness, he was properly, and in every view a son of God—a child resembling his parent.

By his fall man lost the moral likeness of his Creator, cast himself out of God's family, became a child of the devil, and an heir of hell. To the second Adam we are entirely indebted for repairing the losses of the first. Christ Jesus has redeemed his people from sin and perdition; and when they become united to him, they are again received into the number of the sons of God, by *adoption*. It is in regeneration that the moral image of God, which was entirely lost, or effaced by the fall, is partially restored, and its complete restoration is ensured. Hence the sons of God are *qualified* to belong to his family, at the same time that

they are adopted into it. They are "born of God" by regeneration, when they are received into the number of his sons by union with Christ—Mark how these two blessings are connected together by the inspired writer—"To as many as received him (i. e. Christ) to them gave he power to become *the sons of God*, even to them that believe on his name; which *were born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is, you perceive, by the instrumentality of faith, receiving Christ, that man comes by adoption into God's family—"Ye are all the children of God by faith in Christ Jesus"—says the apostle expressly. Faith unites us to Christ, and recognises in the redemption purchased by him, the whole meritorious cause of adoption: Hence it is said—"God sent forth his Son—to *redeem* them that were under the law, that we might receive *the adoption of sons.*" The adoption of believers is made known to themselves, by their receiving the Spirit of adoption. "For (says the apostle) ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba Father: The Spirit itself beareth witness with our Spirit, that we are the children of God: And if children then heirs; heirs of God and joint heirs with Christ."

The Spirit of adoption is, in itself, one of the many precious and invaluable *privileges of the sons of God*, which are mentioned in the answer before us. Another of these privileges is, the *high dignity and honour*, to which they are advanced. They are constituted "kings and priests unto God and the Father." They are denominated "a royal priesthood;" and they are even permitted to feast on "Christ, their passover, sacrificed for them." Another privilege is, *the glorious liberty* of the children of God; by which they are freed from the guilt and dominion of sin, the curse of the law, the tyranny of satan, and the sting of death; and know the pleasures of a filial and reverential obedience to their Father's will; flowing from a principle of faith and love wrought in the soul. They have also freedom of access to God; so that they may come to him with a holy boldness, and spread all their wants before him, with the assurance of a gracious audience and acceptance. Another of the privileges of adoption which the sons of God enjoy is, *chastisement for their good.* However the ungodly world may sneer at the idea that chastisement, or correction, should be represented as *a privilege*, there is perhaps no child of God who will not be ready to declare that he has found it such in his own experience;—declare that he numbers the seasonable and sanctified chastisements of his heavenly Father, among the greatest privileges and blessings that he has ever known. Certain it is, that there is no truth more clearly and fully taught than this, in the sacred oracles. Thus the holy psalmist —"Before I was afflicted I went astray, but now have I kept thy word—It is good for me that I have been afflicted, that I might learn thy statutes"—And thus, extensively, the apostle to the Hebrews —"My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chasten-

ed us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Another chief privilege of the sons of God by adoption is, the *inheritance* to which they are entitled. They are heirs of the righteousness which is by faith; heirs of the grace of life; heirs of all the promises of God; heirs of salvation; and to say all in a word, joint heirs with Christ of all that he has purchased for his people—of "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them."

In closing what I have to offer on the subject of adoption, let me inculcate—

1. The importance, to every one who hopes that he is a child of God, of examining the evidences of his adoption. To assist in this examination, I will just specify some of the chief of these evidences—they are these—The children of God resemble their Father; they bear his image. They love what he loves, and hate what he hates. They know their Father's voice—"my sheep know my voice." They are greatly concerned for the honour of God—His cause is their cause. They delight in communion with God—"Our fellowship is with the Father." They mourn the absence, and love the sensible presence of God—"Whom have I in heaven but thee, and there is none on earth that I desire beside thee." They conscientiously endeavour to obey all the commands of God. They love all that bear their Father's likeness—"every one that loveth him that begat, loveth him also that is begotten of him—We know that we have passed from death unto life because we love the brethren."

2. From what has been said on the adoption of believers, and the relation which subsists between them and their Father in heaven, we may be impressively taught, how false is the estimate which the world in general makes of the characters of men. Royal birth, noble blood, heroic actions, and splendid achievements of whatever kind, elevate men, in the eye of the world, to a proud eminence above the rest of their kind. Yet many who boast of these distinctions, are visibly and pre-eminently the enemies of God. To be a child of God is infinitely a greater honour—it raises the man who possesses this character to an elevation incomparably higher, than any which the world can confer. So, undoubtedly, it appears to holy angels; so it will appear to the universe in the day of judgment; and so it will now appear, to every Christian in the lively exercise of faith. The adopted child of God may pity and pray for splendid sinners, but he must act very much beside his privilege and below his dignity, if he ever envies them. In speaking on this subject, the pious Mr. Shaw, in his treatise, entitled "Immanuel"—a little book which I earnestly recommend to your careful perusal—has these striking thoughts—"What (says he) what an unreasonable and senseless reproach is that which this wicked world doth cast upon religious and godly men? calling them low spirited and puny people. Can a man be better spirited than with the Spirit of God? Can any thing more truly ennoble a soul than a divine nature? Can a man be raised any higher than unto heaven itself?"

3. How careful should the children of God be, to walk worthy of their vocation. Do men who possess a high and delicate sense of worldly honour, or of that which they think becomes their worldly connexions, station and character—do such men turn away with disdain, from what they think would degrade them? from every action and every association which they

deem unworthy of their rank, or their avowed principles? How much more careful ought the child of God to be, in sustaining the purity and dignity of his character? a character which, in a right estimation, is, as we have seen, far superior to the most elevated on earth. How careful should this child of the Highest be, to remember that he is to be constantly "clothed with humility," as his brightest ornament; to remember that he is not his own, but is bought with a price, even with the precious blood of his redeeming God—of Christ, his elder brother; that his bosom is a temple of the Holy Ghost, which must not be polluted by the indulgence of the lusts of the flesh, or of any base, defiling, or unhallowed affections or desires; to remember that, whenever assailed by temptation, he must say with Joseph, "how can I do this great wickedness and sin against God;—to remember, in fine, that he is *one* with Christ; that angels are his fellow servants now, and are to be his companions in heaven; that heaven is his home, and therefore that he should constantly live above the world, and be little affected by its flatteries or its frowns. So living, he who has received the privilege of adoption will "walk worthy of God, who hath called him unto his kingdom and glory." Amen.

THE DUTY OF SOCIAL WORSHIP.

Essay II.

We are now to show that it is an important and indispensable duty incumbent on all Christians, to attend on social worship.

The general idea contained in this position has already been anticipated, and in some measure enforced. There is, however, sufficient reason, and indeed a special one, to take up this proposition separately and distinctly, notwithstanding all that has been said or implied—Our remarks here shall be confined to the publick worship of God. There are some who are ready to allow the duty of attending on publick worship to be *general*, who will scarcely admit it to be *universal;* there are others who are ready to plead for what they think lawful and proper *substitutes* for this duty; and there are many who do not view aright the *principle and obligation* of the duty to be performed—Let us, then, spend a few minutes in attending to each of these, in the order in which they have been mentioned.

1. There are some who readily allow that it is a duty for the great mass of people to attend on publick worship, but profess to believe and maintain that it is not necessary for *all*, without exception. Here it will be remembered that it is conceded on all hands, that there are circumstances incident to all, which justify an occasional and temporary absence from the house and worship of God—These circumstances are to be specified in our next essay. But the plea we now consider is altogether of a different nature. It seems to amount to this, that certain persons—and those who make the plea commonly intend themselves—have attained to such a measure of wisdom, or goodness, that the usual exercises of publick worship cannot be necessary or important *to them*. This is a fair statement of the real reason assigned by some, for neglecting to assemble themselves together. Such persons, surely, have no right to complain, if we remark, that when a man discovers a high conceit of his own wisdom and goodness, it is by no means the best proof that he actually possesses them; and therefore, if we admitted the validity of the excuse, we might object to its application. But we cannot admit the excuse. We oppose it with fact and reason. The wisest and best men that have ever lived, after all their attainments, have profess-

ed, not only to receive pleasure, but profit too, by a stated attendance on social worship; and indeed have had their esteem of it increased by the longest use. The truth is, the purpose for which we should attend on this duty is to improve our hearts, rather than our understandings; and he who supposes that his heart wants no improvement, demonstrates incontestably that he never knew it. It is to quicken and animate devotion; it is to recal truths that in the hurry and tumult of life we overlook; it is to renew and deepen impressions that are apt to be effaced; it is to meditate on truths that we know; it is to see them in new and various lights, and thus obtain a full perception of their excellence, extent, and connexions; it is to increase and strengthen the force of good habits; it is, by joining in social worship, to take our part in that service of God which is due from a social and rational being to his Creator—These are the great purposes for which we should assemble ourselves together; and he who considers them as unimportant in their nature, or useless to himself, must either be an enemy to all religion in his heart, or wholly unacquainted with the principles of human nature and human conduct. A well informed Christian may derive benefit from every religious exercise of publick worship on which he attends, although he receive not a single new idea in a year. It is indeed one object of publick preaching to instruct the ignorant, to improve the instructed, and to suggest to the improved, hints which their own meditations will pursue, perhaps beyond the views of the speaker. But to all, the principal object is to *better the heart*, and by combining instruction with devotion, to lead the soul, under the influence of religious truth, to God, the fountain of truth, that by the influences of his Holy Spirit, the truth may transform and sanctify the soul. This devotional part of the publick exercises of religion, is what those who would refuse the assembling of themselves together, because they are already sufficiently instructed, do not take into their account. Alas! their wisdom will avail them little, if they have become too wise to pray,—too wise to feel their necessity of the constant aids of Divine grace, which are sought and obtained by prayer.

Beside, it ought to be remembered, especially by those who value themselves on their attainments in knowledge, that the influence of *example* on the publick mind, is great and commanding. A wise man will often be found very attentive to exercises, not the most important to himself, that he may draw to an attendance on them those to whom their use is great and indispensable. If therefore publick worship be useful and indispensable to the multitude, the example of those who have influence with the multitude, should encourage and enforce it upon them. This consideration has had so much weight with many wise and good men, that they have continued their attendance on publick worship, even after their bodily infirmities had rendered it difficult for them to get to a place of worship, and incapable, when there, of joining fully in the exercises. We have known men of eminent piety regular in their attendance in the house of God, after nearly a total loss of the sense of hearing.

2. Another favourite plea with many for the neglect of publick worship is, that they can profit more by the religious exercises which they may perform in private. It is said—"We can read a better sermon at home than we can hear at church; and we can be as devout and thankful in our closets and families, as we can in the congregation." Here again, it is presumed we shall not violate the laws of charity, in affirming that this excuse is most frequently offered by

those who are not most exact in their private devotions; nor most remarkable for reading religious discourses, even during the time that they absent themselves from church on the Sabbath. But admitting that the hours of publick worship were carefully and strictly appropriated to reading and devotion in private, we may safely affirm that the advantage contended for is not received. *The divine blessing*, it should be recollected, is essentially necessary to render any means, however excellent in themselves, useful to our souls. Without this, the eloquence of Michael, and the songs of seraphs, although they might entertain and please us, would produce no real or lasting benefit. You may, no doubt, read in secret better discourses than you will commonly hear from the desk, and you may, if you are so disposed, attempt devotion. But while all this is put in the place of one of *God's ordinances*,—in place of meeting with the assemblies of his saints —it is *a proud opposition of your appointment to his*, and he will never confer his blessing on it. With his blessing the feeblest means shall profit the souls of his obedient people, while your rebellious hearts, wanting his blessing, shall receive no benefit from the ablest exhibitions of divine truth. It is this, precisely, which puts a difference between the private exercises of religion that are adopted from *necessity*, and those which are the effects of choice. When God's people are of necessity excluded from his house and worship, they may, and often do, meet him in private; and find his rich blessing attending the helps and means that are still left in their power. But when absence is *unnecessary and voluntary*, there is, in fact, but little disposition usually to read or pray in private; and if the attempt be even made, his blessing is withheld from those who have refused to seek it, in the way which he hath prescribed—This I take to be a matter which is as fully verified by observation and experience, as any of a moral or religious kind, that can be made the subject of our attention.

3. On the whole, therefore, it is of the utmost importance for us all to remember, that in attending on social worship, the *principle* by which we are to be governed in giving that attendance, is, *an obedience to the command of God*—That we go to this worship because it is a divine ordinance or institution, appointed for our benefit and his glory—That regarding and observing it in this manner, we have good ground to hope and pray for his blessing to attend it—And of course, that there is no attainment of knowledge or grace that can render this institution unnecessary, and no voluntary substitution of other exercises in its place, which can be a compensation for the want of it. The view of the subject which we are here taking, is of unspeakable practical importance. It is because the true design of assembling ourselves together is not realized, that many who attend on publick worship derive from it so little advantage. If the service of the sanctuary were really treated as a divine ordinance, if we attended on it looking and praying for the divine blessing, if our views were truly to worship God in our social capacity, and to hear what God the Lord would say by the mouth of his servants,—we should not receive so little benefit from this important institution. And if these views were really entertained of its nature and intention, excuses for neglecting it would vanish; formality in attending it would cease; complaints of the want of novelty or entertainment in the exercise would seldom be heard; and our souls would be truly fed from the provisions of the house and ordinances of the Most High.

(To be continued.)

To the Editor of the Christian Advocate.

A CASE OF CONSCIENCE.

Dear Sir,—I make no apology for this intrusion:—I have known too many instances of your kindness, and am too well persuaded of your willingness to contribute in the least degree to the comfort and edification of the weakest believer, to deem any necessary. I feel that I can address you with all the affectionate confidence of a child coming to its own parent, sure of a kind reception, and of obtaining the aid it seeks. Sir, I am wont very frequently to examine my heart, and from the evidence I find, I cannot doubt, that though a very imperfect one, I am still a *real* Christian. I *know* that *whereas once I was blind, now I see.* Once I was dead to spiritual things, now I am keenly alive to them. I feel perfectly conscious that I am a *new creature*—whether a new creature in *Christ*, I do sometimes query. It is true I have no new faculties, but the direction that is given to them is altogether different from what it was formerly. My will is changed; it chooses and refuses objects, perfectly opposite to what it once did. My affections are set upon new, and moved and influenced by different objects. In short, I have new views of God, of Christ, of myself, of sin, of life, of death, of time, of eternity, of heaven, of hell. And these views are not altogether speculative—they influence my actions—they regulate my conduct. I think I see sin, as infinitely odious and hateful. I *feel* that were its power equal to its malignity, it would dethrone the God of heaven, desolate the universe, and deluge the world with blood—And it is often a matter of express thanksgiving to God, that I am *within his grasp*—a weak, *impotent* creature. I think I see Christ as an all sufficient, all glorious, all willing Saviour—that I can submit to him, and trust myself wholly in his hands. From my deepest degradation, I can look to Him who was exalted on the *cross, that whosoever believeth on him may not perish, but have everlasting life:* from the midst of my pollution, I can fly to his blood which *cleanseth from all sin.*

These are some of the reasons I have to believe that I am a regenerated creature, a child of God; and yet, sir, I have at times, a feeling which alarms me, and often induces the conclusion, that the whole of my experience is a delusion! that I am still a child of wrath, even as others. It is this; the truths and doctrines of God's word that I love, and in which I habitually delight, do at times produce a feeling of strong dislike and opposition. I have taken those truths, and reflected on them as deeply as I was capable—viewed them in every possible light, and during the process, narrowly watched the state of my heart, and could detect nothing, but unmingled satisfaction and complacency; yet when my mind has come suddenly in contact with them, I have been sensible of a revulsion of feeling—a kind of recoiling from them. Meditating in my chamber, on the glory of God, and of Christ, of the holy employments, and blissful enjoyments of heaven, I have often been, as it were, constrained to sink from my seat to the floor, quite overpowered with the views I have had; yet in relation to *these*, I have experienced the feeling just mentioned. It is strange, and to me perfectly unaccountable. I cannot compare it to any thing but a *flash*—it comes suddenly, and as suddenly goes. I have for years been trying to get hold of it, but it seems wholly intangible. By no process of examination, can I get any clue to its source, or learn whence it springs. If it would abide five moments, I could subject it to inspection; but no—the moment I am

conscious of it, it is gone. A few mornings since, I was singing the hymn, "O Zion afflicted and toss'd," &c., in which are embodied some of the *exceeding great and precious promises* to the church, with inexpressible pleasure. As I sang my eyes overflowed with tears, at a view of the love, and goodness, and condescension of Christ to his church, and to me, a most unworthy member of it; and I took up the Bible to feast myself anew with my favourite passage, Isaiah xlix. In turning over the leaves, my eye glanced upon one of the Psalms, and immediately the whole train of thought and current of feeling, was broken by the sensation I have above described. If it were from Satan, it was truly malicious:—he succeeded in disappointing me of some moments of rich enjoyment. I am not prone to attribute the motions of my own corrupt nature to the injections of that evil spirit; what I dread is, lest the work of conversion should be but half done—lest it be superficial—not deep and thorough. I fear, lest the wound shall be proved to have been but slightly healed—lest there be found lying deep, and hidden in my heart, some principles of corruption, not yet known and exposed, the existence of which is wholly inconsistent with a gracious state. Dear sir, I apply to you. From the many advantages you have had, in consequence of your sacred office, you must be acquainted with all the varieties of Christian experience—Can you, or if you cannot, can any of the numerous readers of your magazine, give me any assistance in this matter? Although I *think* I am willing to give up my hope, if it be a false one, yet I tremble at what may be the result of this communication. You, or some other, who are deeply skilled in the mysterious workings of the human heart, may be able to penetrate the thin covering which self-love has drawn over my deformity, and prove me, to myself, a hypocrite—a vile deceiver! Well! let it be! It is of infinite importance to me that I know it now—in time—before the light of eternity flashes conviction upon my soul. May I be prepared to receive the truth whatever it be!

Your already deeply indebted

LUCILLA.

Remarks by the Editor.

Lucilla greatly overrates our ability, but not our disposition, to afford relief to labouring consciences. We have attentively considered her case, and shall endeavour to give our thoughts upon it, with explicitness and candour. If our opinion shall differ from that of any of our readers and correspondents, we will insert their remarks, if communicated to us briefly and tenderly, with as much readiness as we do our own.

On the supposition that the first part of Lucilla's statement is fairly made, of which we see no reason to doubt, as well as from the whole tenour and complexion of her communication, we think we ought to conclude, that she has been born and taught of God, and is a new creature "*in Christ Jesus.*" We are well aware that great changes, both of life and temper, sometimes take place, while yet the subject of them is not regenerated by the power of the Holy Ghost. The profligate may become staid, and outwardly reformed; the drunkard may become sober; the hasty and irascible may restrain passion and learn self command; the immoral, in whatsoever form his immorality may have existed, may not only forsake every course that is openly vicious, but really cultivate inward principles and dispositions, different from and more praiseworthy, than those which he once indulged and cherished; and with all this, he may still know nothing of that *renovation*, which

is wrought only by the operation of the Spirit of God, and in the Sacred Scriptures is denominated being "born again."—The whole may have been produced by a conviction, such as the natural powers of man may achieve, without any special divine agency, that the present course of life and habits of mind are unfavourable to temporal happiness, and that great advantages of various kinds will follow from a change. It is easy to perceive that the entire alteration here, is only from the love and pursuit of one set of earthly objects, to another—from those which are base or ruinous, to those which are favourable to respectability and happiness in the present life. The affections are as really and supremely set on the things of time, after the change, as before it. And if, as sometimes happens, such a reformation as we here consider, is believed to be all that the gospel requires, to warrant the hope and expectation of eternal life, the delusion is gross, and if continued must be fatal. But Lucilla says, "I have new views of God, of Christ, of myself, of sin, of life, of death, of time, of eternity, of heaven, of hell; and these views are not altogether speculative—they influence my actions—they regulate my conduct. I think I see sin as infinitely odious and hateful, &c.—I think I see Christ as an all-sufficient, all glorious, all willing Saviour—that I can submit to him, and trust myself wholly in his hands. From my deepest degradation I can look to him," &c. We do not believe that any unrenewed or unsanctified person, can ever truly say all this—If he can, we should be at a loss to show in what a regenerated state consists. It appears to us, that here is a description of spiritual views and exercises, such as the natural man never knows.

It remains then, to account for the other part of Lucilla's case, in consistency with the supposition that she has really been renewed in the temper of her mind; and in doing this we find, for ourselves, no real difficulty whatever—Difficulty enough we should indeed have, if we attempted to explain the causes, and the manner of their operation, by which it comes to pass that the same mind, at different times, experiences such opposite feelings or emotions, as those which our correspondent describes. But we think it is not difficult to show, from Scripture and experience, that such a difference there is *in fact*. "When I would do good"—says the Apostle Paul—"evil is present with me"—And in connexion with this expression, he gives such a description of his inward conflicts, as would almost seem to intimate that he had two souls, of opposite dispositions and tendencies: But he twice expresses the conclusion, in regard to the working of his evil propensities—"It is no more I that do it, but sin that dwelleth in me."

Those who are familiar with books or questions of casuistry, know how much has been written on the subject of those sudden, horrible and blasphemous thoughts or imaginations, of which persons eminent for holiness of heart and piety of life, have often complained. With these, in our judgment, the case of our correspondent must be classed. Persons who have a melancholick temperament, or who are subject to nervous affections, are commonly most exposed to these afflictive thoughts and feelings. But yet they sometimes occur to those whose constitution is sanguine and whose health is vigorous. In our reading, we have found Luther, Baxter, Boyle, archbishops Tillotson and Secker, as well as the excellent John Newton and John Bunyan, treating of these strange mental affections. The celebrated Dr. Samuel Johnson, too, in a number of the Rambler, takes notice of them. With one consent, all the writers we have mentioned agree in two things—The first is, that the

mere occurrence of these thoughts and feelings, while they are not approved but resisted and abhorred, however they may be, and certainly are, exceedingly afflictive and distressing, still are not sinful. Johnson's remark, and his quotation from Milton, will give the substance of the whole.—"Thoughts are only criminal, when they are first chosen, and then voluntarily continued—

> Evil into the mind of God or man
> May come and go, so unapproved, and leave
> No spot or stain behind."—*Milton.*

The second thing, in which the writers we have mentioned are agreed is, that the readiest way to get rid of these thoughts, after asking deliverance from God in prayer, is to pay as little attention to them as possible. "To attempt to think them down is madness"—is the decision of Johnson. Luther, as quoted in Middleton's Biographia Evangelica, says—"Though it be the most difficult point to work upon the mind, yet it is the most present remedy, if they can, through grace, persuade themselves, that these grievous thoughts are not their own, but Satan's; and that therefore they should earnestly endeavour to turn the heart to other objects and quit these evil suggestions: For to dwell upon them, or fight with them, or aim to overcome them, or to wait for an end of them, is only to irritate and strengthen them, even to perdition, without relief."

For ourselves, we pretend not to decide, how much of these evil thoughts and alarming emotions, is to be attributed to the great adversary of souls; and how much may, without his agency, arise from the mysterious connexion between matter and mind, which exists in the present state. One thing however we are clear in, and that is, that while these thoughts and feelings are hated and rejected, let the cause of them be what it may, they are a sore trial, but not the sin of the party concerned. We think that our correspondent gives the most unequivocal evidence, that she is so far from approving, even for a moment, of the sensations of which she complains, that she detests them utterly, most earnestly desires to avoid them, and would use any lawful means to be freed from them entirely.—Our advice therefore to her is, not to suffer the occurrence of these transient and distressing mental affections, to mar, more than she can help, her joy in God, nor to form a reason why she should question her gracious state, more than if they had not occurred —The less she thinks of them, and the more she disregards them when they assail her, the sooner they are likely to leave her altogether; and if they never leave her till death, we think she has good reason to hope that she will then be quit of them for ever.

Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay VII.

The Theory of Optimism continued.

In the conclusion of my last essay, I promised to consider the argument employed in favour of the theory of optimism from the supposed necessity of the Divine determinations to that which is best. The performance of this promise I find much more difficult than I had any reason to anticipate. This arises not from the clearness and validity of the argument, but from

the vague and indefinite language in which it is expressed, the impossibility of distinctly comprehending the ideas it involves when referred to the Divine Being; and still more from the fact that the argument is a mere assumption of the theory in question. The argument I think is fairly stated in the following propositions—God infinitely wise and good must necessarily choose that system which in the nature of things, and all things considered, is best; he has actually chosen the present system of the universe; therefore of all possible systems the present must be the best. "We have no other way properly and truly to demonstrate," says President Edwards, "the moral perfections of God, but the way that Mr. Chubb proves them, viz. That God must necessarily perfectly know what is most worthy and valuable in itself, which in the nature of things is best and fittest to be done. And as this is most eligible in itself, he being omniscient, must see it to be so; and being both omniscient and self-sufficient, cannot have any temptation to reject it; and so must necessarily will that which is best. And thus, by this necessity of the determination of God's will to what is good and best, we demonstrably establish God's moral character."

1. In relation to the foregoing reasoning, I beg leave to observe, that it manifestly assumes the truth of the theory of Optimism, in the very terms in which its premises are stated. To those, therefore, who do not admit the truth of the premises, nothing is proved. As the premises of every syllogism, which is not radically defective, really include, in the same or different words, the opinion proposed to be proved, this mode of investigation can be of small utility for the discovery of truths relating to facts or real existences. In such inquiries its principal use is to develope the judgments which we have implicitly adopted, by showing that they are virtually implied in judgments or propositions which we acknowledge. But the first principles upon which we proceed must be established by an appeal to facts, to the original and appropriate sources of information by which alone they are brought to our knowledge. Morals and religion would indeed rest upon a very precarious foundation, if their first principles, relating to the perfections and determinations of God, depended for their proof upon abstract or syllogistick reasoning. It remains to be proved therefore, not by a syllogism, but by an appeal to ascertained facts, or explicit testimony, that God must necessarily choose that system which is best, and most for the good of the whole.

2. This argument proceeds upon the very unwarrantable assumption that we are capable of judging, a priori, of what it is necessary and proper for God to determine and to do. A slight acquaintance with the history of religious opinions, a correct view of the weakness of the human mind, and especially an accurate consideration of the origin and limits of human knowledge, must convince us that all attempts of this kind are in the highest degree irrational, presumptuous, and dangerous. Nothing is more certain than that among those who equally profess to believe in the infinite perfections of God, very different and sometimes opposite opinions are entertained, respecting what infinite perfection requires or forbids him to do. That we can know nothing of God beyond what he has been pleased to reveal, is little, if any thing, more than an identical proposition. We proceed upon safe ground when our opinions are formed by a just interpretation of scripture, or by a legitimate deduction from well-established facts in the constitution and order of na-

ture. All beyond this is the region of conjecture, uncertainty, and impenetrable darkness.

The conceptions, which the human understanding is capable of forming, concerning infinity, are in most instances too imperfect and inadequate to enable us to draw positive conclusions from them. The most ingenious speculations of this sort are extremely unsatisfactory, and fail of producing complete conviction. In speaking of Dr. Clarke's celebrated argument, a priori, for the existence of God, from our conceptions of immensity and eternity, Dr. Reid remarks, "These are the speculations of men of superior genius; but whether they be as solid as they are sublime, or whether they be the wanderings of imagination in a region beyond the limits of the human understanding, I am at a loss to determine." "After this candid acknowledgment from Dr. Reid, I need not be ashamed, says Mr. Stewart, to confess my own doubts and difficulties on the same question." Is it not then presumptuous for us to pronounce with dogmatical confidence, that from the infinite perfection of his nature, the Divine Being must necessarily determine in this way or that way, according to our weak conceptions of fitness and propriety?

3. It is by no means certain that the ideas involved in the statement of this theory are applicable to the purposes and dispensations of God. It is taken for granted that the present system was chosen upon a comparison with other possible systems. How this can be proved, I confess I know not. To represent the Divine Being as deliberating upon the comparative advantages and disadvantages of an infinite number of different possible systems, and as the result of the comparison giving the preference to the present system, appears to be rather the work of imagination, than the dictate of sober reason. If I mistake not therefore, the statement of this scheme assumes what may well be refused, and which, if refused, cannot be extorted. Let the advocates of this theory first prove the preliminary assumption, that the present system was chosen upon a comparison of an infinite number of possible systems, and it will be time enough afterwards to assign the reasons why it was chosen in preference to every other.

Attentive reflection will satisfy us, that we know far less respecting the purposes and plans of Divine wisdom, than upon a superficial view we are apt to imagine. Our knowledge and conceptions are furnished by real existences. The exercise of our external senses first awakes the powers of the mind, and serves either directly or indirectly to excite the various thoughts of which the human understanding is susceptible. The imagination can make a new disposition and modification, within certain limits, of the materials thus furnished by the senses; but it is not in our power to form an idea, or combination of ideas, totally dissimilar to any thing which has previously come to our knowledge, and of which the elements are not furnished by the works of God. We have no faculty analogous to that by which the conception of created existences was originally formed, and consequently we cannot form any notion of the manner in which the Divine understanding was exerted, in originating the plan of the created universe, or of any of its parts. The formation and the execution of the Divine plan in regard to creation, are equally above the capacity and the comprehension of man. We have the power of modifying the materials which creative power has produced, but we have no creative power, nor can we form any notion how creative power was exerted, in producing all things out of nothing. It will be apparent therefore that we cannot, from the manner in

which our imaginations are employed in relation to actual existences, infer any thing with certainty, in regard to the manner in which the Divine understanding was exerted, in forming the conception and plan of things which had no existence.

The theory of Optimism is founded on an unphilosophical and superficial view of the causes of natural phenomena, and of the nature of the connexions which we observe to exist between different events. This charge I hope to substantiate by the following remarks. From the constancy and uniformity which we witness in the succession of natural events, we are led to consider certain connexions and tendencies as necessary in the things themselves, independently of the appointment and immediate efficiency of God. This erroneous view we carry along with us, when in our imaginations we form conceptions of other worlds and systems. We ascribe to them certain laws, connexions, and tendencies, similar to those with which observation has supplied us; and to complete the delusion, we consider the Divine Being as proceeding in the same manner—as forming notions similar to our own of different systems, having various laws, and connexions, and consequences, inherent and necessary, separate from any determination and efficiency of his respecting them. When it is supposed that God views this as the best possible system, the supposition implies that he regards certain connexions and tendencies as necessary in the nature of things, apart from any determination of his concerning them. If the foregoing statement be correct, which I think no person who reflects attentively upon the operations of his own mind will deny, it will follow that the theory we are considering is a mere delusion of our imaginations. That the connexions and tendencies which we observe among natural events are not owing to any supposed necessity in the nature of things, but to the will and operation of God, must be evident to every person upon the slightest reflection. And it is equally evident that in speaking of different possible systems as better or best, the mind proceeds on the contrary supposition;—a supposition which cannot without the greatest absurdity be ascribed to Him who ordained the constitution of nature, and whose immediate operation secures those connexions and tendencies which we foolishly attribute to necessity and the nature of things.

A delusion, somewhat resembling the preceding, is involved in the arguments advanced in favour of this scheme from the nature of the determinations of the human mind. The manner in which human choice is directed and regulated is a legitimate and becoming subject of inquiry; and it is readily admitted that in all instances our choice is founded upon reasons real or supposed; but that the present system of the universe was chosen in a manner perfectly analogous to the way in which we choose one object in preference to others, is by no means evident. Our determinations proceed upon the supposition of the separate and independent existence of those objects to which they relate, and of the stability and permanence of the laws of nature which God has ordained; and in most instances at least, they are influenced by events and circumstances which are independent of us, and over which we have no control. But nothing of all this can be said of the determinations of God. He was not influenced by any thing extrinsick. Nothing existed separate from himself, by which his purposes could be influenced or modified. To make the cases at all analogous, so that the laws which belong to the one may be legitimately referred to the other, it is necessary to have recourse to the nature and fitness of things, ac-

cording to which it is supposed that the Divine determinations are influenced and regulated. As this appears to be nothing better than a groundless imagination, it unavoidably follows that no conclusion can be fairly drawn from the nature of human choice, to prove the necessity, or the reasons of the Divine determinations.

4. An unanswerable objection against the theory of Optimism is, that by ascribing to goodness or benevolence the peculiar characterisicks of justice, it confounds all our natural conceptions and language, in relation to these different attributes. The most accurate and enlightened moralists have, with great clearness, distinguished between them, and pointed out the remarkable peculiarities of each. The exercise of justice is necessary and indispensable. That is not properly speaking an act of justice, which may be omitted without injustice. Hence it is that the rules of justice among men may be laid down with precision, and enforced by compulsion. On the contrary, acts of pure beneficence are left in some measure to our own will, and when they are not enforced by the claims of justice, gratitude, fidelity, nor enjoined by the commands of a superior, they are always free. "The rules of justice," says Dr. Adam Smith, "may be compared to the rules of grammar: the rules of the other virtues, to the rules which criticks lay down for the attainment of what is sublime and elegant in composition. The one, are precise, accurate, and indispensable. The other, are loose, vague, and indeterminate." "And upon this is founded, says the same writer, that remarkable distinction between justice and all the other social virtues; that we feel ourselves to be under a stricter obligation to act according to justice, than agreeably to friendship, charity, or generosity; that the practice of these last mentioned virtues seems to be left in some measure to our own choice, but that, somehow or other, we feel ourselves to be in a peculiar manner tied, bound, and obliged, to the observation of justice."

The theory of Optimism confounds these obvious and universally recognised distinctions, and attributes to the exercise of pure beneficence the language and maxims which apply only to justice. That the creation of the world and the communication of happiness to created beings were acts of beneficence, of mere goodness, as distinguished from justice, no person perhaps will directly deny; yet they are not unfrequently spoken of as acts of justice, in the confused and shuffling phraseology which is used by some writers on the subject. "Publick or general justice," says Dr. Maxcy, "respects what is fit or right, as to the character of God, and the good of the universe. In this sense, justice comprises all moral goodness, and properly means the righteousness or rectitude of God, by which all his actions are guided, *with a supreme regard to the greatest good.*" Accordingly, this author does not scruple to apply to justice, when thus used as synonymous with benevolence, the language and ideas which belong to justice, in its ordinary and legitimate acceptation Justice, considered in this view, he says, *forbids, requires, is satisfied, is done to the universe*, &c. To assert directly that *benevolence requires* that God should promote the greatest good of the whole system, would be an inconsistency too gross to escape detection. To keep out of view the incompatibility of their notions with the common judgment and language of mankind, it is found necessary to substitute justice in some shape or another, in the room of benevolence; and by this dexterous management it is possible to give some degree of plausibility to

statements, the absurdity of which would be perfectly manifest, if stated in precise and ordinary terms. From the same cause proceeds the frequent use of the words fitness, suitableness, propriety, with others of a like nature, in reference to acts of Divine goodness. It is possible to connect these terms, without palpable absurdity, with the supposed necessity of the Divine determination to that which is best. This cannot be done with benevolence. According to the universal notions of mankind, its exercise, when not enjoined by a superior, is perfectly free, directed by sovereign pleasure, not by necessity of any kind.

These remarks are, I think, confirmed by the declarations of Scripture. In the communication of gifts and benefits to his creatures, God is uniformly represented as being influenced and directed, not by necessity, but according to the good pleasure of his will. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Such passages have commonly been understood to teach that the exercise of goodness and grace does not proceed from any necessity in the Divine nature, and also, that it is directed and regulated by his mere good pleasure. This interpretation seems to be justified by the consideration that similar language is never applied to justice. These different attributes are thus uniformly distinguished according to their peculiar nature, and in a manner perfectly agreeable to the essential judgments of the human understanding. It is a peculiar infelicity, then, under which this theory labours, that it cannot be maintained without confounding those things which are so accurately distinguished by the common language and understanding of all men, and by the infallible declarations of Scripture.

5. A great and obvious objection to this scheme is, that it is hardly reconcileable with a belief in the omnipotence of God. It has been the common belief of Christians, in conformity, as they thought, with Scripture, that the power of God can accomplish any thing which does not in its very statement involve a contradiction. But it certainly involves no contradiction to say that the number, the perfections, and the enjoyments of created beings might be greater than they are; and "as far as human eyes can judge," says Dr. Johnson, "the degree of evil might have been less without any impediment to good." —"Surely a man should have spoken more cautiously of Omnipotence, nor have presumed to say what it could perform, or what it could prevent. I am in doubt whether those who stand highest in the scale of being, speak thus confidently of the dispensations of their Maker. I will venture to admonish him to spend his time, not in presumptuous decisions, but in modest inquiries, not in dogmatical limitations of Omnipotence, but in humble acquiescence and fervent devotion."* It grates upon the ear of piety to be told that the existence of evil is unavoidable in the best possible system, and that the present system includes the greatest amount of good which the power of God can effect.

It has been said that if the ne-

* I have great pleasure in referring the reader to Dr. Johnson's Review of Jenyn's Origin of Evil,—a work exhibiting his usual strength of thought and splendour of language, and containing one of the best specimens to be found, perhaps, in any language, of the legitimate use which may be made of ridicule and irony, in exposing the rashness and presumption of gratuitous speculations.

cessity of the Divine determinations to what is best be denied, there can be no wisdom in his purposes and works. Happily we have much better evidence of the wisdom of God, than any which can be supposed to be afforded by this baseless fabrick. The works of creation, and the dispensations of his providence, furnish incomparably stronger proof, and more unequivocal illustrations of this perfection, than any theory which the human imagination can devise.

The reader, I am persuaded, will be gratified with the following quotation from a writer, whose works, on a great variety of subjects, uniformly discover an understanding the most comprehensive and discriminating, and whose sound and cautious judgment effectually preserved him from those fanciful speculations, which unfortunately are too often looked upon as the infallible marks of a great and original genius. The excellence of the quotation will be the best apology for its length. "Of this scheme," says Dr. Witherspoon, "it is the leading part, or rather the foundation of the whole, to say that God infinitely wise and good must necessarily choose the best in every thing. That, therefore, of all possible systems, this which he has chosen, because it has taken place, must necessarily be the best, and he could not choose any other; so that from the unalterable rectitude of his nature, he is as invariably determined by necessity as any of his creatures. This boasted demonstration would be defensible perhaps, were it not that its very foundations are good for nothing. Its ideas are not applicable to the Divine Being; better and best are definite terms, and actual comparisons. We say a thing is better when it is preferable to some others, and best when it is a thing absolutely preferable to all others. Now, with what propriety can it be said that in the plans that were possible to infinite wisdom and power, there is one best? Have we comprehension sufficient to see this, and therefore to say it? It seems to me that a demonstration might be given to the contrary. The whole system of creation is either finite and temporal, or infinite and eternal. If it be finite, it seems absurd to say that it would not be made better by being made larger and similar; and if it was not from eternity, it might have been made many thousands of years sooner. If on the contrary, it be infinite and eternal, the possible combinations of an infinite system are truly infinite, and there cannot be a best. The patrons of this scheme, when pressed with these difficulties, have recourse to what they should have begun with, the incomprehensibleness of time and space, and say that we cannot apply any of the ideas of sooner or later to eternity, or larger or less to space. The impossibility of uniting infinite to definite qualities, should have prevented them from saying, that of all possible systems infinite wisdom must choose the best."

STATE OF RELIGION IN FRANCE.

We have very recently received the subjoined letter from Professor Hodge, of the Theological Seminary at Princeton. We are not able to account for the length of time which elapsed after this letter was written, before it came to our hands. Still, we think it will afford a better *general view* of the state of religion in France, at the present time, than has hitherto, so far as we know, been given to the publick—It is on this account that we publish it. We are persuaded that the information it contains will be gratifying to many of our readers; and we regret that we cannot make room, in our present number, for the whole of the communication.

Professor Hodge is now at the University of Halle, in Saxony; and we hope shortly to receive from him a communication, relative to the state of religion in Germany. Through his instrumentality, an exchange of the Christian Advocate for the *Archives du Christianisme*, has been effected. And since his residence at Halle, he has been the medium through which we have received a request from Professor Tholuck, of that University, for an exchange of our miscellany, for one in which he is concerned as a conductor and principal writer. From these exchanges, we anticipate much gratification to ourselves, and much useful and interesting information for our readers.

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Paris, January 17th, 1827.

Reverend and Dear Sir,—I have not forgotten the request which you made when I was about leaving America, that I would make some communication to you of the state of religion in the several places which I might visit. I feel every disposition to comply with this request, but am at the same time very sensible of the difficulty of obtaining any information of general interest, upon which implicit reliance can be placed. I have had, of course, little opportunity of learning much from personal observation; but I have endeavoured to obtain, from well informed gentlemen, what knowledge I could, as to the state and prospects of religion in this interesting country.

The first impression of a Protestant, who has never been in a Catholick country, upon entering France, is certainly of no very favourable character. The Sabbath is so openly violated, the service of the chapels has so little of the spirit of genuine Christianity about it, that the stranger looks around him in vain, for those evidences of piety with which he was familiar in his own country. It is obvious, however, that conclusions drawn from such general and superficial views, cannot be relied upon. And amidst all that is obviously evil, he cannot fail to observe some things, from which Protestants themselves might derive useful lessons. One of the circumstances of this nature with which I am particularly struck, is the attention which is paid to the religious instruction of children. In the first Catholick chapel which I entered, I saw nearly two hundred boys, in companies of about fifty each, reciting their lessons to the priests or their assistants. These lessons were repeated with the utmost fluency, and the teachers appeared to take the greatest pains, to explain and enforce upon their pupils the import of what they had learned. This was at Havre; —at Rouen and Paris I have witnessed similar exhibitions of the zealous attention devoted to this subject.

The first Sabbath which I spent in France was at Rouen. Much as I had heard of the little respect paid to this sacred day in Catholick countries, I was not prepared to see it so utterly disregarded. Not only were the shops generally open, but the markets were crowded; workmen were engaged in their usual occupations; and in short scarcely a single indication was visible that it was the Sabbath. I went in the early part of the day to the celebrated cathedral, which is said to be one of the finest gothick structures in the kingdom. It was commenced by William the Conqueror. Its painted windows, its lofty roof, its long aisles, and venerable appearance, are very imposing, to one who has never seen any thing but the modern and simple edifices of our own country. There were a great number of ecclesiasticks engaged in celebrating mass. The audience was small, and the greater portion of the persons present did not appear to be attending to the service, but were scattered over the church, kneeling before some image,

silently repeating their prayers. It was with far different feelings that I attended the service in the Protestant church. Here every thing was so simple—so much like what I had always been accustomed to, that I scarcely felt myself in a strange land. The audience did not exceed three or four hundred. I took the liberty of inquiring of the pastor, the extent of his charge. He told me there were about 1200 French Protestants in Rouen, and from 300 to 400 Scotch. This is a small proportion of the 81,000 inhabitants, which the city contains. The Scotch are principally connected with the manufacturing establishments in the neighbourhood. They have no pastor; but they meet every Sabbath afternoon for religious worship. On the day which I spent in Rouen, a clergyman of the church of England preached to them.

You cannot easily imagine the excited feeling with which the stranger approaches the capital of France. If he enter it from the west, he cannot fail of having his expectations more than realized. It so happened that I arrived in the evening, when every object, half discerned and half imagined, made an impression on my mind, much stronger than I had permitted myself to anticipate. But it is no part of my design to attempt to describe a city which has been the subject of so many volumes, and with which you are already so well acquainted. I shall confine myself to mentioning the few facts, relative to the state of religion, which I have been able to collect.

It is said that there are somewhere about 30,000 Protestants in Paris. They have two churches, the larger of which has three pastors—the smaller only one. These belong to the Reformed church. The Lutherans have a distinct establishment, and are provided with two pastors. While speaking of the places of Protestant worship, it may be proper to mention those which are allotted to the English and Americans. The British ambassador has a chaplain attached to his suite, who preaches in the morning in the Ambassador's Hotel, to an audience of several hundred persons, and in the afternoon he preaches at the Oratoire (the French Protestant church). This gentleman, I presume, would not consider himself complimented, by being thought to belong to the evangelical party. The Rev. Mark Wilks, preaches regularly every Sunday, to an American and English audience. His room, which will accommodate 2 or 300 persons, is generally well filled. Mr. Lewis Way, with whose history you are acquainted, has purchased a very handsome hotel, formerly the property of a French nobleman, the largest room of which he has fitted up as a chapel. This is the most beautiful private chapel I have ever seen. Mr. Way preaches here both morning and afternoon. His sermons are remarkably energetick, and distinguished by a fervent spirit of piety. He seldom, I believe, fails to allude to the state and prospects of the Jews, and the coming of the millennium, which he apprehends is just at hand. Upon these subjects, his opinions are considerably in advance of those commonly entertained, on our side of the Atlantick.

From the account which I have just given, you will perceive that there is no deficiency, as to places of Protestant worship. And I am happy to say, they are all well attended—Some of them frequently so crowded, that I have found considerable difficulty in procuring a seat. And if the sincerity of worshippers can be judged of by their demeanour in church, the comparison of the Protestant churches of Paris with those of America, would not be very disadvantageous to the former. Little, however, I admit, can be learned, as to the state of

real piety among a people, from mere serious and devout manners in a place of worship.

Paris is the heart of France—the centre of knowledge and influence. It is here, therefore, that the Protestants have organized societies, analogous to those which have been put into operation in other parts of the Christian world. With the Bible society you have been long acquainted. According to its last report, its receipts were about 6000 dollars; and it has, I am informed, about one hundred auxiliaries. This institution excites the greatest interest throughout the country. Mr. Wilks told me, he has known many persons rise at two or three o'clock in the morning, and walk nine or ten miles, to attend the meeting of one of its auxiliaries. By law, the society is bound to confine its distribution of Bibles to Protestants. It is, therefore, only as private Christians, that those who are zealous for the circulation of the word of life, can promote this object among the Catholicks. In such cases, the Catholick version is always preferred; which is said to have been faithfully and ably executed by its author; but it has, in some points, been considerably altered since his time. The Tract Society of Paris has been very efficient, during the few years which it has been established. The average number of tracts which it annually distributes, is about two hundred thousand. The Missionary Society is of a more recent date than the Bible Society; but appears to excite an almost equal degree of interest. The quarterly journal which it publishes, contains not only an account of the proceedings of the Society itself, but a summary of missionary intelligence, from all parts of the world. This institution has a school under its charge, at Paris, designed for the education of missionaries. There are at present, seven or eight scholars in this establishment. The superintendant is spoken of in the highest terms, for his piety and learning. The monthly meeting for prayer is regularly observed in Paris: and I have seldom attended any meetings of the kind, where more interest in the great objects of the missionary enterprise was manifested. With respect to Sabbath schools, little has as yet been accomplished. There are two in Paris, and perhaps about fifty in other parts of the kingdom. A society has been recently organized to promote their establishment. Attention having once been called to this interesting subject, there is little doubt that the benefits of religious instruction will be rapidly disseminated.

It is conjectured that there are at present between 1,500,000 and 2,000,000 Protestants in France. The organization of their churches is, in all essential points, similar to our own. Each congregation has its consistory, which is composed of the pastor or pastors, and from six to twelve lay members, chosen from the number of those who pay the greatest amount of taxes. The consistory chooses the pastor, when a vacancy occurs; but this choice must be confirmed by the government. One consistorial church is allowed by law, for every six thousand souls; and five consistorial churches form a synodical district. As the Protestant population is often very widely dispersed, there are several congregations attached to the same consistorial church. Every synod, or as they are more commonly called, every consistory, (as this name answers both to our session and presbytery) has a permanent President, and is composed of a pastor and layman, from each congregation. Some years since, it is said that a large portion of the Protestant ministers, openly professed Socinian doctrines. At present, there are very few who make this open avowal, and a considerable proportion is considered as be-

longing to the decidedly evangelical party. The number of ministers is about 500. There is a theological publication under the patronage of each of the parties, into which the church is divided. The evangelical work is *The Archives du Christianisme;* the other *The Revue Protestante.* The former has 1200, the latter from 3 to 400 subscribers—This is a very pleasing fact. The *Archives* are said to have a more extensive circulation than any periodical work in France, above a newspaper. The Rev. Mr. Monod, junior, who is the editor of this work, expressed to me his desire to exchange the Archives, for the Christian Advocate; and for this purpose he has put into my hands for you, a complete set for the last year. These I will send by the Packet of the first of February. If you approve of the exchange, you can send your numbers regularly to his address, which you will find below, and he will send his to your agent in New York, if you will be kind enough to let him know the direction. I have no doubt you will be much pleased with this publication; not only on account of the spirit which pervades it, but also for the ability with which it is conducted. Besides these regular publications, the friends of religion are constantly publishing small religious works, and disseminating them to every part of the kingdom. The press, therefore, in France, is not idle, in reference to the cause of religion; and its influence is as beneficial as it is extensive. I was much struck, in looking over the shelves of a single bookstore, to see how many excellent works had been translated from the English. Scott's Force of Truth, Scott's Essays, Doddridge's Rise and Progress, Paley's Evidences, Erskine's Evidences, Erskine on Faith, are a few of the number which now occur to me. You will be pleased to hear that Mr. Monod has undertaken the herculean task, of translating Scott's Commentary. For this work he appears eminently qualified. For although a native of Paris, he has spoken English from his infancy; and he seems to have his heart imbued with the same doctrines, and the same spirit, which pervade the work he has undertaken to give to his Protestant countrymen. The Gospel of Matthew is already nearly through the press, and will shortly be published. The success of this undertaking is not altogether a matter of certainty, since, without considerable patronage, it is impossible that so expensive a publication can be continued. But as there are at present 500 subscribers, and as assistance is furnished from England, it is to be hoped that this important effort will not fail.

(*To be concluded in our next.*)

GERMAN THEOLOGY.

Almost ever since our editorial labours commenced, we have been wishing to obtain a compendious view of the Theology, or to call it by its proper name, the Infidelity, of the German Biblical criticks, Theological professors, writers and preachers. We have the prospect of obtaining this desideratum, before long, from Professor Hodge, as we have already intimated; but in the mean time, we think that useful information may be imparted to a number of our readers, by the following extract from the Eclectic Review, for July last.—We must not omit to mention, that the tide of infidelity in Germany appears to be turning. Men of the first distinction for talents and erudition, and of eminent and fervid piety, have lately appeared as the defenders and advocates of the doctrines of the Protestant reformation—Professor Tholuck is of this number; and men of a similar character appear to be rising up in various parts of Germany. The preach-

ers of evangelical truth are manifestly increasing; the general distribution of the Sacred Scriptures contributes important aid; and in some places, a revival of pure religion, affords to all who love the truth as it is in Jesus much encouragement.

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"Within the last forty years, infidelity has assumed a disguise which some beings who believe and tremble, have, no doubt, lauded as very clever and ingenious. In Protestant Germany and the neighbouring countries, it has put on the gown and the ruff; its children and servants have been saluted as *summe venerandi*, and they have sat down in the dignity and influence of university chairs and parish pulpits. They are, therefore, decked with the name of Christian; they are held to be the children of the Reformation; they are professionally of the Lutheran or of the Calvinistic communion; they are pastors and professors of divinity, profound scholars, able critics, and distinguished authors.

"The outline of their scheme is this:—That the moral contents of the Bible are a Revelation from God, in the same sense in which all intellectual proficiency and practical improvements are gifts of Divine Providence.—That the book of Genesis is a collection of the earliest traditions concerning the origin and primeval history of the human race, containing some facts, but mingled with much allegory, mythology, and fable.—That the institutions of the Israelitish nation were the admirable inventions of Moses and his coadjutors, the claim of a divine origin having been cleverly assumed, and ably sustained, to obtain the credit and obedience of a barbarous people.—That the prophets were the bards and patriotic leaders of their country, warmed with the love of virtue, roused by the inspiration of genius, using the name of the Lord to arouse torpid and selfish minds, and having no other insight into futurity than the conjectures which were suggested by profound political views, and by access to the secrets of camps and cabinets.—That Jesus was one of the best and wisest of men, possessing peculiar genius and an elevation of soul far above his age and nation.—That, seeing his countrymen sunk in ignorance and superstition, and apprized of the depravity of the idolatrous nations, he formed the grand conception of a pure, simple, and rational religion, founded on the Unity of the Godhead, enjoining universal virtue, having as few positive doctrines and outward institutions as possible, and, therefore, adapted to all times and all countries.—That, in order to accomplish his purpose the more readily and safely, he entered into a temporary compromise with the popular opinions and phraseology, assuming to be the Messiah whom the nation expected, and applying to himself various passages of the prophets, such as were calculated to excite the highest veneration.—That, by superior natural science, and by dexterously availing himself of fortunate coincidences, he impressed the bulk of the people with the belief of his possessing supernatural powers,—an artifice very excusable on account of its benevolent and virtuous motive.—That, by the envy, revenge, and selfish policy of the Jewish ecclesiastical leaders, he was condemned to die; that he was fastened to a cross, but (in consequence, perhaps, of previous management by some friends in power) was not mortally hurt; that he was taken down in a swoon, and laid in a cool and secluded recess within a rock, where, by the skill and care of his friends, animation was restored.—That, when recovered, he concerted measures with his confidential adherents for carrying on his noble and generous views; that, from a secure retire-

ment, known to only a very few of his most intimate disciples, he directed their operations; and that, in a personal interview near Damascus, he had the admirable address to conciliate Saul of Tarsus, and persuade him to join the cause with all the weight of his talents.—That he probably lived many years in this happy retirement, and, before his death, had the pleasure of knowing that his moral system was extensively received, both by Jews and by men of other nations.—That this religion, though a human contrivance, is the best and most useful for the general happiness of mankind, and therefore ought to be supported and taught, at least, till the prevalence of philosophical morality shall render it no longer needful.

"Such a system as this is held boldly and throughout by some, and by others in various degrees of approximation. They go under the denominations of *Rationalists*, *Neologists*, and *Anti-supernaturalists;* and we have been informed that other terms are employed to express, like the nomenclature of a West Indian population, the different shades and hues of this belief or non-belief. We may remark, by the way, that the former of these appellations is very unhappy, and ought to be strenuously protested against. It implies a concession which we regard as false and injurious; it dishonours the inestimable gift of God, which distinguishes from the brutes, and on which alone accountableness and religion can rest; it pays a most unfair compliment to persons who are far from deserving it, but who are eager to avail themselves of it; and it encourages the idea, that those who hold what we believe to be the genuine doctrines of Christianity, are the maintainers of a system which will not stand the test of thorough investigation.

"Were any rational and impartial inquirer to go through the Neological scheme with due scrutiny, he would be able to demonstrate its utter incongruity with the facts that are acknowledged,—its irreconcileableness with the records on which it is built, and whose authenticity and sincerity it affirms. He would show that, by the multitudes of most singular and opportune conjunctures of extraordinary though natural phenomena, which it lays down for its positions, and without which it cannot be sustained for a moment, it admits a series of fortuitous events, whose occurrence and combination are infinitely less credible than the simple miracles declared in the Scriptures; and finally, that it is overthrown by the external evidences in favour of a Divine revelation, as treated by many well-known authors.

"The most celebrated supporters of this system, in some or other of its gradations, are believed to be, or to have been, Paulus, Eichhorn, Eckermann, Gesenius, the author of the Hebrew Lexicon, Gabler, Wegscheider, Brerschneider, Van Hemert of Amsterdam, Schiller the late dramatist and historian; and to these we fear we must add Heinrichs, Niemeyer, and Schleiermacher, the Author of *A Critical Essay on the Gospel of St. Luke*, which has been translated into English, and of which we hope shortly to take further notice. These writers have certainly rendered useful services to the cause of Bible-learning. In numerous dissertations, essays, and commentaries, they have contributed stores of Oriental and Rabbinical attainments to the illustration of history, allusions, and phraseology, in both the Old and New Testaments. It is especially worthy of observation, that, in their bringing out of the grammatical sense of the Christian Scriptures, they frequently state certain opinions and persuasions *as entertained by the Apostles*, which are no other than the GREAT DOCTRINES of religion, as held by the orthodox

churches of ancient and modern times. These are, the ascribing to Christ of those attributes which are peculiar to Deity; the assertion of an expiatory design in the sufferings and death of Christ; the referring of all events to the decrees and providence of God; the reality and necessity of Divine influence, in order to true holiness in principle and action; the existence and temptations of wicked spirits; and the immediate happiness or misery of the human soul on its separation from the body. It is to be observed, that, in making these statements, the Rationalist interpreters are most careful to avoid the declaration of *their own* belief; they appear to keep ever in view the character under which they write, that of *mere narrators* of what were the opinions of other men, in a distant age. But it is obvious, that this very character, this confinement to the bare construing of the text and the cold assertion of its meaning, this very indifference (whether real or affected) to that meaning, and all united with the admitted skill of the writers, in all the critical requisites, renders their *testimony* of great value. Nor should we forget one consideration more: that, if these interpreters had followed their own *evident* bias, they would have given a sense to each passage, of a very different character from that which they have done. As, when Porphyry and Julian, and the malignant Jew who wrote the *Toldoth Jesu*, admit the reality of our Lord's miracles, but satisfy themselves by referring them to magic as the cause, we feel the value of their testimony, but are unmoved by their arguing; so, in this case, we accept the depositions of enemies to evangelical doctrines, that those doctrines *were believed and taught by the Apostles*, while our feelings towards the authors of the depositions are those, not of approbation, but of strong censure and deep pity.

"The Latin writings of Koppe and his continuators, of the younger Rosenmüller, Schleusner, and Kuinöl, have been the chief instruments in making Englishmen, to a limited degree, acquainted with the existence and opinions of this school of spurious theology; and the intercourse of our Bible Societies has brought, more effectively than any other method was likely to have done, before the mind of Christians in general, an exhibition of the evil itself, and of the means by which Divine Providence is, we trust, counteracting it. But the Latin works of the authors just mentioned, (of whom the latter two are narrators, not supporters, of the system, and E. F. C. Rosenmüller appears, by the more recent publications of his Scholia, to have relinquished it,) and of some who are less extensively known among us, do not amount to a complete exhibition of the case. It is in the vernacular writings of the authors referred to, that we must seek for the full exposition of their opinions, and the application of those opinions; and it is in the vernacular writings also of some of their countrymen, that we can obtain their best confutation. It is our earnest wish, that the lovers of truth and of really free and rational inquiry, would do all in their power to promote the study of the German language in our own country: we are persuaded that it would be found the best way of making the poison inefficient and the antidote successful."

Review.

Review of the fifth Article in the British Quarterly Review, published March, 1827, which exhibits the following title:—

"1. *Voyage of His Majesty's ship Blonde to the Sandwich Islands, in the years* 1824—1825. *London.* 1827.

"2. *Narrative of a Tour through Hawaii, or Owhyhee; with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands. By William Ellis, Missionary from the Society and Sandwich Islands. London.* 1826."

(*Continued from p.* 421.)

In regard to the cultivation of the Sandwich Islands by the natives, which the Reviewer thinks the missionaries discourage or prevent, the statement of Mr. Loomis ought to be known and credited. He affirms that the missionaries have often inculcated industry, as well as obedience to rulers; and that the time which the natives now spend in schools and religious exercises, is certainly not more than they used to spend, before the arrival of the missionaries, in absolute idleness, or in useless or vicious sports. But in the matter of cultivation, real difficulties exist; and those who have most carefully attended to the subject, are satisfied that the usual native cultivation is, in general, the best for the Sandwich Islands. Mr. Chamberlain was an excellent practical farmer in America, and went to the islands chiefly with a view to instruct the natives in agricultural operations. But the British missionary committee advised his return to the United States, because it was inexpedient for him to be employed as had been intended. The taro is the principal vegetable cultivated, and it must be cultivated much in the way which has always been practised by the islanders. The plough has been introduced to a small extent. The missionaries have broken one yoke of oxen, and have showed their use in ploughing; and have also trained a horse to the draught. The natives have likewise begun to break some cattle of their own to the yoke; but cattle are not yet plenty. Sugar and cotton have been introduced, and their cultivation begun, by the foreigners who are not missionaries. It certainly ought to be kept in mind, when industry at the Sandwich Islands is the topick discussed, that the influence of a tropical climate and barbarous manners, render idleness and laziness obstinate evils, which admit only of a gradual remedy—perhaps never of a perfect cure.

In page 439 of the Review, we find the following sentences, in reference to the missionaries. "They hold out to their disciples little or no encouragement, either by precept or example, to industrious habits. The shoemaker who may have left his stall, and the tailor who has escaped from the shopboard to commence evangelical preaching, would think it degradation to instruct these poor islanders in the use of the awl and the needle." It will be perceived that the assertion in the first of these sentences is directly falsified by the statement of Mr. Loomis; and Mr. Stewart has sufficiently shown, how groundless is the pitiful insinuation that the missionaries are men destitute of liberal knowledge. But it would seem as if the Reviewer was infected with a foolish pride, exhibited by many of his countrymen, which affects to look down on those who have ever practised a mechanical art, whatever rank they may attain in after life. We, on the con-

trary, with our uncourtly republican notions, think the more highly of a man, if he has risen, wholly by his own merit, from an humble to an elevated station. We consider this as the most unequivocal test of talent and virtuous exertion; possessions infinitely more valuable, in our estimation, than high birth or noble blood—

"What can ennoble sots, or slaves, or cowards?
Alas! not all the blood of all the Howards."

We have always admired the retort of that Pope, who, when he was reproached with being the son of a swineherd, replied—"Yes, I am the son of a swineherd, and yet I am Pope. But if *you* had been the son of a swineherd, you would have been a swineherd *yourself*." When sneering at shoemakers and tailors, the Reviewer would have done well to recollect that Mr. Gifford, the first editor of the Quarterly Review, after having been a cabin boy, was a shoemaker till his twentieth year; and that he, nevertheless, acquired a literary fame which none of the present writers for that journal seem likely ever to obtain, and gave it a reputation and an authority, which it has been rapidly losing, ever since it has passed into other hands. In the spirit of the expressions on which we animadvert, the Reviewer, it seems to us, must think that the Apostle Paul ought at least to have *taught* tent-making, as well as to have used it occasionally for his own support. We are glad to be able to state, on the authority of Mr. Loomis, as well as from other information, that the wives of the missionaries have taken the business of tailoring off the hands of their husbands, and have taught no inconsiderable number of the natives to make their own clothes. As to shoemaking, there is, at present, little demand for it at the Sandwich Islands. Leather is scarce, ready made shoes are brought in abundance to the islands by the ships that visit them, and the natives can obtain all they want, by an exchange for them of the natural products of the islands, with much greater advantage to themselves, than if any number of them should learn and practise the art of shoemaking.

Mr. Stewart has justly exposed the ignorance of the Reviewer, in endeavouring to show that the easterly winds, which prevail at the Sandwich islands, might have brought the original inhabitants from the Asiatick islands—But Mr. S. has forborne to say, what we think is palpably evident, that the Reviewer forgot, or else never knew, that the Asia which lies east from England, lies west from the Sandwich islands; and of course that "the constant *easterly* winds" which prevail at these islands, must come from the American, and not from the Asiatick continent. That such is the fact, the Reviewer might have been informed, by any sailor belonging to the crew of the Blonde. In view of the all but incredible blunder or ignorance exhibited in this instance, and of the professed quotation of a text of Scripture which is not to be found in the Bible, we have, for ourselves, little doubt that when the Reviewer represented Mr. Stewart as saying that the Jewish sabbath began *at noon*, there was no intention to hint at the ignorance of Mr. S. The Reviewer probably supposed that such was the Jewish institution and usage; and Mr. S. ought, therefore, to make him all the allowance which is his due, when he is considered as only supposing Mr. S. to be as ignorant as himself.

As long ago as the month of June last, we expressed our conviction that Mr. Ellis would be ready to expose in Britain, the slander and falsehoods of the Quarterly Review, in relation to the American missionaries. This work we perceive has been accomplished—we presume by Mr. Ellis, although we are not in-

formed that the publication is avowedly his. It also appears from a note at the close of the last number of the Quarterly Review, which has within a few days reached this country, that Mr. Ellis has addressed a letter to the Reviewers, in which he tells them, as Mr. Stewart has told the publick here, that the letter which purports to have come from Boki is a forgery. The Reviewers, however, insist that the letter did come from the Sandwich islands to an officer of the Blonde, and that both he and they still believe it to be genuine. It will be recollected that Mr. Stewart has said, that it was possible the forger of the letter might have persuaded Boki to put his name to a paper, in regard to the contents of which he was ignorant or deceived—And such probably has been the fact.

On the whole, the missionary cause, we are persuaded, will not lose but gain by the attacks which have recently been made upon it by profligate foreigners at the Sandwich island, and by scarcely less profligate Reviewers in Britain.

These attacks have called forth a defence, and the world's eye has, in consequence, been directed to the controversy; and the exposure of the misrepresentations and chicanery in which the enemies of evangelical missions have indulged, and which were necessary to give even the semblance of justice to their cause, will powerfully turn the tide of publick sentiment against them, and in favour of those benevolent and devoted men, whose pious labours, under the divine blessing, are elevating degraded heathen to all the blessings of civilization, and to all the high hopes and expectancies of sincere believers in Christ.

SHORT NOTICES OF RECENT PUBLICATIONS.

MENTAL DISCIPLINE, OR HINTS ON THE CULTIVATION OF INTELLECTUAL AND MORAL HABITS; *addressed particularly to Students in Theology and young Preachers. By Henry Foster Burder, M.A. Andover. Printed by Flagg & Gould.* 1827. *pp.* 126.

This neat little volume is replete with sound, seasonable, and pious advice, to young preachers and students in theology. It contains nothing which can be considered new, and very little in the way of reasoning or discussion; but it embodies in a small space, much valuable practical matter, expressed in a perspicuous, pleasing style, and enriched with quotations from many pious and distinguished authors. The advice given is such as, in general, we entirely approve; both as it relates to intellectual and moral improvement. It is a book which cannot fail to produce a salutary effect on the serious, candid mind, and will be a convenient manual for students of theology. It is pleasing therefore to observe, that a handsome edition of this little work has just issued from the Andover press, which deserves much praise for the service it has rendered to literature in this country, and for the neat and accurate manner, in which the typographical part has been executed.

This small volume, together with Dr. Miller's late work, ON CLERICAL MANNERS AND HABITS, ought to be in the hands of all young men, who are preparing for the gospel ministry. And as there is no doubt, that the little volume now under consideration will fall into the hands of the students of the important theological institution where it has been reprinted; so it is gratifying to learn, that the Rev. Dr. Codman, of Dorchester, already so favourably known to the publick for his liberality, has pre-

sented one hundred copies of this work to the Theological Seminary at Princeton, for the benefit of the students at that place. We trust that it will come also into the hands of all our young clergymen, as its contents relate as much to the pastor as the student. This work consists of three parts. The following are the subjects treated, and proposed in the form of counsels, or advice.

PART I.

Cultivation of those Intellectual Habits which will facilitate the acquisition of Knowledge.

1. Form a correct estimate of your own powers.
2. Regard study not only as it bears on future pursuits, but as it promotes the improvement of the mind.
3. Give an undivided and vigorous attention to every intellectual pursuit.
4. Attain precise and clear ideas on every subject.
5. Discriminate between true and false reasoning.
6. Acquire the habit of strict and diligent investigation.
7. Use the assistance of others, but not so as to supersede your own efforts.
8. Be desirous to have your defects pointed out.
9. Form a judicious plan of study, and prosecute it diligently.
10. Guard against such mental habits as may be prejudicial.
11. On all subjects aim to arrive at general principles.
12. Be able to express the result of your inquiries in your own words.

PART II.

Cultivation of Mental Habits with a view of the communication of Knowledge in the Christian Ministry.

1. Importance of still pursuing plans of improvement, after terminating the course of academick study.
2. The course of study to be pursued in the earlier stages of the ministry.
3. Best method of conducting direct preparation for the pulpit.

PART III.

Cultivation of those Moral Habits which relate to the discharge of Pastoral Duties.

1. Reflect on the importance of personal religion.
2. Aim at purity of motive.
3. Repress feelings of vanity and pride.
4. Make the grand points in religion prominent, in your discourses.
5. Aim at seriousness and earnestness of manner.
6. Let a deep sense of responsibility secure fidelity.
7. Discriminate between the two great classes of characters.
8. Make pointed appeals to the heart and conscience.
9. Do not aim unsuitably at originality.
10. Study the best way of access to the heart.
11. Derive benefit to yourself from the subject on which you are about to preach.
12. Attach due importance to the devotional parts of worship.
13. Desire and expect success.
14. Depend on the influence of the Spirit.
15. Adopt the best methods of conveying religious instruction to the young.
16. Regulate on just principles the time devoted to pastoral visits.
17. Cultivate spirituality of mind.
18. Cultivate zeal for the interests of religion at home and abroad.
19. Propose the character of Paul as your model.
20. Guard against a party spirit.
21. Do full justice to other ministers.

22. Limit your pursuits in literature and science.
23. Let not publick engagements detract from private devotion.
24. Guard against levity.
25. Cherish the strictest purity.
26. Cultivate a delicate sense of honour.
27. Remember the importance of discretion.
28. Be courteous.
29. Be punctual.
30. Do not hastily abandon a station of usefulness.

RIGHTEOUSNESS THE SAFEGUARD AND GLORY OF A NATION. *A Sermon preached in the Representative Hall, at Indianapolis, Indiana; December* 31*st*, 1826; *by Baynard R. Hall, Principal of the State Seminary, Bloomington. Published by request. Smith & Bolton, Printers.* 12*mo. pp.* 23.

With a copy of this sermon we received the following communication from the author.

"The history of this sermon is briefly this—At the suggestion of one of our senators, a trustee also of the State Seminary, who furnished the text, I prepared and preached the sermon—It was heard with attention, and the next day a request was made for its publication, by a committee on behalf of a very considerable number of both houses. Its printing followed. As however I was absent from Indianapolis at the time of its publication, the sermon appears with numerous typographical errors, and in a very insignificant form—I leave you, sir, to decide whether the appearance and the sermon are mutually worthy of each other."

The typographical dress of this discourse is certainly not calculated to recommend it. The errors of the press, which are numerous, afford the principal cause of complaint; and they are, as every one knows who has had occasion to complain of them, not a little vexatious—much more so, we believe, to the author than they commonly are to the reader. An author is apt to think they will injure his production far more than they commonly do. When we see a man in a slovenly dress, the first impression may be to his disadvantage; but when he begins to talk, if we find he is very sensible, and interesting, and instructive, his dress is soon but little regarded. It is the very same with a book, or a pamphlet. We, whose lot it is to open a good many, sometimes find very little sense in pages of fine paper, and elegant print, and perfect spelling, and correct pointing; and sometimes we find sterling sense, in pages of an exactly opposite character. Now we would infinitely rather meet with the latter kind of pamphlets, than the former: And from the western part of our country, we do not unfrequently meet with them. We say this because it is true; and because we wish our western brethren not to think that the coarse paper, and imperfect typography, and duodecimo form of their pamphlets, will cause them to be slighted. All these will grow better in time; and in the mean time, let them send us such sermons as the one before us, and such pamphlets, and small publications of various other kinds, as we have occasionally seen—rich in thought, in argument strong, in arrangement lucid, and in expression forcible, although a little incorrect or unpolished—and we will not complain, but receive them thankfully and esteem them highly.

About a year and a half ago, we had occasion to celebrate a sermon preached by another young clergyman at Indianapolis, in much the same circumstances as those which attended the delivery of the one we now notice. It is surely an indication of the most encouraging kind, in reference to the moral and literary prospects of our new states, that they have some such preachers (we wish the number was greater) as Bush and Hall; that these preachers are requested to

deliver discourses before their governors and legislators; that the discourses are able, faithful and pious; and that those who hear them request their publication; and, as we may suppose, distribute the copies extensively among the people.

The text of the present discourse is—Prov. xiv. 34—*Righteousness exalteth a nation; but sin is the reproach of any people.*

The distribution for the treatment of this text, so appropriate to the occasion of the discourse, is "to show—

I. Several ways in which righteousness exalteth a nation, and sin is its reproach.

II. Several modes of promoting national righteousness."

Both these divisions are well illustrated. But instead of giving a dry analysis of particulars, we will make an extract or two from each division; and if all the rulers of our land could hear and would regard the truths contained in these quotations, it were well for them and for our country.

The first division is closed as follows—

"Righteousness exalts a nation in stability, whilst sin tends to its utter subversion.

"Mutability is a name impressed upon every thing earthly. It pertains in a peculiar manner to the existence of nations. The seeds of decay, or change, are every where strewed around: and, however powerful in war, affluent in riches, fertile in resources, or prudent in council; however renowned for the splendour and extent of their conquests, the greatness and magnificence of their cities, or the wisdom, valour, and ingenuity of their inhabitants, nations like men have, in succession, arisen and flourished, declined and perished. Hence exists a moral probability, that a similar destiny awaits the present empires and governments of this world. But is there in the nature of things an absolute necessity for such a result? Can no human prudence or conduct prevent, or retard this fate? Can nothing, for example, perpetuate to the remotest period of time, with no material alteration, the name, the language, the customs and the religion of our own happy republic? To these questions there is but one answer: if any thing can preserve the republic, it is the habitual, universal, and permanent righteousness of the people.

"The ruin of most states and kingdoms may be traced to one dominant cause—their iniquity. Sin sows the seeds of intestine discord, and civil commotion; sin relaxes the nerves and sinews of governments, and saps the foundations of empires; sin exposes a country to its enemies, and betrays its armies and bulwarks; and, finally, sin provokes Jehovah to deliver a people to foreign dominion, or to blot out their name from the catalogue of nations. We may not talk of the prowess of armies, of invincible phalanxes, of veteran legions, of able generals, of proud fleets, or of skilful navigators; we may not talk idly of any means of human warfare, when the Almighty Potentate arises in his majesty to chastise a rebellious nation. The marshalled hosts of hell and earth united, in opposition to his lightest word, would be but as the chaff before the whirlwind. The kingdoms of the world are his: "and all the inhabitants of the earth are reputed as nothing: and he doth according to his will in the army of Heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?"

"In the full confidence of victory the army of Egypt followed the timid Israelites into the Red Sea. "The enemy said, I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them." But behold! in the morning watch the Lord looked upon the enemy: "and the waters returned and covered the chariots and the horsemen, all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." Thus easily can the Lord destroy the proudest of his foes. From the sacred history it is also manifest, that the ruin of other nations was consequent upon national sin; and hence Moses in foretelling the fatal effects of such conduct to his people, uses the following striking language: 'I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go to possess it.'

"On the other hand, it may be shown from the Bible that 'the throne is established by righteousness.'—Hence, to secure the protection of God is the surest way of transmitting our blessings and privileges to posterity. National supremacy and permanency were promised to the obedient Israelites: it is not irrational to

conclude that such consequences should still follow national righteousness. 'And thou shalt lend unto many nations and thou shalt not borrow.—And the Lord shall make thee the head and not the tail; and thou shalt be above only and thou shalt not be beneath.' Such is the language of promise in one place; in another it is the following: 'Thou shalt keep therefore his statutes and his commandments, which I command thee this day, that it may go well with thee and with thy children after thee, and that thou mayest prolong thy days upon the earth which the Lord thy God giveth thee forever.' Such being some of the rewards of national righteousness, we may conclude this part of our subject with the words of the Psalmist: 'Happy is that people, that is in such a case. Yea, happy is that people whose God is the Lord.'"

Under the second division of his subject, our author alludes to the disgraceful duelling scenes at Washington, in the following manner—

"What shall be said of some almost at the pinnacle of American glory, who, within the very precincts of Liberty's proud capitol, in the presence of grave senators and of foreign ministers, forgetful of their own and their country's true dignity, and leaping over every divine and human barrier, will, even in this age of Christianity and refinement, and for a slight affront, appeal to the absurd yet bloody ordeal of the sword or the pistol? If such, my country, are to be thy models, soon will the brightness of thy glory be diminished, soon the excellency of thy beauty tarnished!"

The preacher concludes his sermon as follows—

"Again it may be inferred, that whoever wilfully strives to weaken the foundations of moral obligation, or maliciously to overthrow the Christian religion, is the greatest foe both to himself and his country.

"In this discourse, I have recommended this religion, merely because of its superior utility; now I place my foot firmly upon the Christian's vantage ground, and affirm that this religion is impressed with the seal of God, as to its truth and authority. I appeal to its well attested miracles; its fulfilled and fulfilling prophecies; its holy doctrines; its honourable testimony of God; its important moral discoveries; its unusual style; its unlettered teachers; its establishment in the very heart of the Roman empire, without the power of the sword, in spite of learned and subtle philosophers, of blood-thirsty priests, implacable and persecuting emperors; to these and all its other numberless evidences, I appeal, and in view of them all, deliberately pronounce the intelligent and malignant adversary of the religion of Jesus Christ, the greatest foe, both to himself and to his country. Be assured my hearers, it is no small matter to despise the Son of God. What levelled the walls of Jerusalem, wrapt its golden temple in flames, cast down the stones to the foundation, and poured forth the blood of a million and a half of slaughtered Jews? What still keeps the remnant, a wandering, spiritless, powerless, persecuted nation, a monument of long continued wrath? The rejection of the Son of God. 'Be wise now, therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little.'

"Once more, we might infer that as a people are so intimately connected with their representatives, they ought to select them with caution, and watch them with jealousy—but I hasten to conclude. And in concluding, permit me, my honourable auditors, to make, in the most respectful manner, a personal application of our subject.

"The soldiers of the revolution, like aged trees, are, one after another, silently falling around us. The ancient senators, and fathers, and sages, are going down fast into the grave. The old pillars of the republick, are gradually mouldering into ruins: the stars are descending beneath the horizon. For two of these, Jefferson and Adams, we recently wore the sackcloth of mourning. This republick, with all its unspeakable blessings, the reward of the noble exertions of the mighty dead, is ours: but yours, in a great measure is it to say, senators and representatives, governors and judges, whether it shall belong to posterity. To you is it now committed: you have solemnly sworn to guard it: that oath is registered in heaven. I charge you all then, by the blood of slain warriors; by the toil of our fathers; by your plighted faith: I charge you by all the blessings of liberty, and by all the curses of slavery; by all the hopes of the present, and the interests of future millions: I charge you by the approbation of a patriot's conscience, and by the remorse of the dying traitor; I charge you by the fearful bar of the eternal God, at which, sooner or later, you must render an account of your stewardship; by

the unutterable bliss of heaven, and the insufferable woes of hell, that you strive in every possible way, but chiefly by your personal holiness, faith in Christ, and prayer to the throne of grace, to promote the righteousness of this, our independent and blessed country.

"And may the God of nations and of Christians, for the sake of his dear Son, enable us all to act our parts as men, as patriots, and as Christians. Amen."

This surely is plain and solemn dealing with "senators and representatives, governors and judges;" and it augurs well that they were not offended with the address, but requested it to be printed—It is our earnest prayer that the life and health of this young ambassador of Christ may be prolonged, and that, in his double capacity of preacher of the gospel and head of a literary institution, he may have great cause to rejoice in the success of his arduous labours.

The Scriptural Doctrine of Predestination, in reference to the present and eternal condition of man, stated and vindicated. *By Alexander M'Farlane, Pastor of the Presbyterian church in Deerfield, W. N. Jersey. Bridgeton, (W. N. J.) Printed by Franklin Ferguson.* 1827. *pp.* 41.

The doctrine of predestination has been the subject of ardent controversy, in almost every age of the Christian church. Nor has it been confined to Christian writers. Aristotle taught that there can be no certain knowledge of things contingent; and the question how the purpose or providence of God was to be reconciled with the entire freedom and accountableness of man, agitated the schools of heathen philosophy. It is a question which we believe never will be settled, by any attempts to show the precise point, in which divine sovereignty and human freedom and responsibility meet and harmonize. At any rate, we have never met with any thing at all satisfactory on this subject; and we are not ashamed to say so, when Locke and Witherspoon have said it before us. At the same time, we believe firmly, both in the absolute sovereignty of God, and in the entire and righteous responsibility of man for all his voluntary actions, words, and thoughts. We could wish that the subject might be left here—But here, probably, it will not soon be left. We have perceived of late—and we have perceived it with sincere regret—that there is a disposition, in different parts of our country, to bring this subject, in a controversial form, before the publick. Those who are hostile to the doctrine of Predestination, as held by Calvinistick divines, have recently attacked it in various forms; sometimes in flippant sentences or paragraphs, and at other times in grave sermons and set discussions. It was a sermon delivered in avowed opposition to the Calvinistick doctrine of Predestination, that occasioned the pamphlet now before us. We have carefully read that sermon. The former part of it is temperate, and respectful toward those from whom the preacher differed; and we began to think that it ought to have passed without a reply. But we were obliged to relinquish this opinion, before we had reached the end of the discourse. We found the speaker indulging in such outrageous denunciations, and such gross misrepresentations too, of the doctrine he was combating, that we thought he ought to be both answered and rebuked. Answered and rebuked he has accordingly been, in a very masterly manner, by the writer of the essay now before us. The nature of the subject forbids a short extract from this essay, and we have not room for a long one. But we recommend a careful perusal of the whole, to those who are willing or desirous to know what Calvinists believe, on the doctrine for which they are so often reviled—and what they have to say in favour of their belief.

Literary and Philosophical Intelligence, etc.

Frauds and Imperfections in Paper-making.—In order to increase the weight of printing paper, some manufacturers are in the habit of mixing sulphate of lime or gypsum with the rags, to a great extent. I have been informed by authority, upon which I place great reliance, that some paper contains more than one fourth of its weight of gypsum; and I lately examined a sample which had the appearance of a good paper, that contained about 12 per cent.

The mode of detecting this fraud is extremely simple: Burn one hundred grains, or any given weight of the paper, in a platina, or earthen crucible, and con-

tinue the heat until the residuum becomes white, which it will readily do if the paper is mixed with gypsum. It is certainly true that all paper contains a small quantity of incombustible matter derived from accidental impurities, but it does not amount to more than about one per cent.; the weight then will indicate the extent of the fraud.

With respect to the imperfection of paper, I allude to the slovenly mode in which the bleaching by means of chlorine or oxymuriatick acid is effected.—This, after its operation, is frequently left in such quantity in the paper, that it may be readily detected by the smell. Some time since, a button maker in Birmingham, who had manufactured the buttons in the usual way, was surprised to find that after being a short time kept, they were so tarnished as to be unsaleable; on searching for the cause, he found that it was derived from the action of the chlorine which had been left in the paper to such an extent as to act upon the metallic buttons.

Important improvements have been lately made in steam navigation on the St. Lawrence. Letters are now transmitted from Montreal to Quebec, and answers received, a distance of 360 miles, in the space of 44 hours.

On the employment of the wood and bark of the Chesnut-tree in dyeing and tanning.—The bark of the chesnut-tree contains twice as much tanning matter as oak-bark, and nearly twice as much colouring matter as log-wood. The colouring substance of chesnut-bark is to that of Campeachy logwood exactly as 1.857 to 1. Leather prepared with this substance is more firm and solid, and yet more supple. This bark is the best substance for making ink: mixed with iron it becomes a bluish black. The liquor drawn from this bark appears blue at the outside, like indigo; but it gives, on paper, the finest black. In dyeing it has a greater affinity for wool than sumach has, and in other respects it differs very little from sumach and gall-nuts. The colour obtained from this substance is unchangeable by air and light.

Mrs. Hemans, the celebrated poetess, having been invited by the proprietors of the Philadelphia Ladies' Album, to take charge of that periodical publication, with a salary of fifteen hundred dollars per annum, has returned the following answer:

"*Rhydon, St. Asaph, 14th Aug.* 1827.

"Sir,—I beg to acknowledge with thanks, the favour of your very obliging letter, and request you to inform your American friend, that I am gratefully sensible of the compliment paid me by the offer you have transmitted, but that the prospects it holds forth, however flattering, would not counterbalance the inconveniences attendant on leaving my own country.

"I am, Sir, your obliged servant,
(Signed) "Felicia Hemans."

Saxony Sheep.—The importation of sheep, selected from the finest flocks of Saxony, must be viewed with much gratification by those who feel an interest in the prosperity of this country. It is but little more than fifty years since the merino flocks of Spain were first introduced into Saxony. So rapid has been their increase since that, that Saxony in addition to supplying her own manufactories, now furnishes much of the finest wool manufactured in England. No country possesses a more favourable climate or better pastures for sheep than the United States. Wherever the fine merino sheep of Spain have been introduced, they have been found to thrive. Their fleeces have even improved in quality, by attentive treatment. From the usual enterprise and industry, which has distinguished the inhabitants of this country, it will not be deemed too sanguine to hope, that nearly as rapid an increase may take place in the production of the staple article of wool, as has taken place in that of cotton, within the last thirty years; and that many who are now in existence, may live to see the period when fine wool shall be classed among the great staple exports of this country.

Manufactures in Great Britain.—It was estimated about 6 or 7 years ago, by three of the most experienced cotton spinners in Great Britain, that the quantity of cotton thread produced on an average by each worker, compared with that which one person could have spun on the single wheel, as was the practice before the late inventions of Arkwright and others, was then as 120 to 1: that is, one person produced as much as 120 could have produced previously to these inventions. There are now about 280,000 persons engaged in the spinning of cotton thread in this country—280,000, multiplied by 120, gives 33,600,000 as the number of operatives who would have been required to produce as much cotton thread, on the old plan, as is spun in Great Britain at present. Political economists generally reckon one in five a producer, but say one in three; then it follows, that it would require the working part of a population of more than *one hundred millions* of human beings to produce on the old single wheel as much cotton thread as 280,000 workers are enabled to manufacture, in

consequence of the mechanism by which they are assisted.

Diurnal Variation of the Magnetick Needle.—We understand that Mr. Christie has continued to pursue his inquiries on this subject, and that he has been led to conclude from them, that it is the calorific and not the colorific rays that produse the change in question. He has found that a change of temperature in his opposing magnets, to the amount of one degree only, will produce a change of nearly a degree in the direction of the needle. He showed by the most satisfactory experiments, before Professors Oersted and Barlow, that the mere change of heat produced by applying his hand to the magnet, when the needle was thus nicely adjusted, caused a deviation to the amount of between two and three degrees.

Mr. Christie has communicated the first part of his experiments to the Royal Society of London.

Physiology.—M. Cuvier, in an article in the Revue Encyclopedique, speaks in very high terms of some chemical inquiries into the nature of animal fat of various kinds, by M. L. Chevreul. After an analysis of the work, and a description of the facts which it contains, M. Cuvier thus concludes his remarks: "We have no hesitation whatever in saying that the labours of M. Chevreul constitute a new era in physiology. They have begun to do that with respect to the particular composition of the human organs and functions, which comparative anatomy has done with respect to their structure; and there can be no doubt that this science, which is at present in many points so arbitrary and hypothetical, so obscure and superficial, henceforth resting on positive knowledge, will renounce vague speculation and fantastic conjecture, and adhere, like the work which we have just noticed, to accurate experiment, to certain facts and to rigorous deductions."

We find in the Hamburgh papers mention made of an interesting fact in mineralogy—the discovery of a mass of Platina of about ten pounds weight, in one of the mines of the Ural. This rare metal had hitherto been discovered in very minute particles.—Persons who have speculated on the subject have observed that the various metals have been found in a greater or less degree of abundance, in very nearly the ratio of their respective utility; iron, the most useful of all, being also the most common, and most generally diffused. They had, therefore, considered it possible that platina, which may be applied to most of the purposes of iron, and which, from its resistance to acids, and its not being liable to oxidize from exposure to heat, may be used in many cases in which iron cannot be employed, would one day be found in as great abundance as the latter. There is something fanciful in this anticipation, though the *data* on which it proceeds are unquestionable. The discovery, however, of so large a mass as that to which we have been alluding, and which forms an era in the history of Platina, gives to what would otherwise pass as the dream of a theorist, some prospect of being realized.

Stockholm, Aug. 17.

An English geologist, of the name of Blod, who lately arrived in Sweden, states, that according to the examination that has been made, the coal mines at Hoganas are so abundant, that they would supply Sweden with that article for several centuries.

LIST OF NEW PUBLICATIONS.

The Greek Reader—a new edition.

The Epicurean, by Thomas Moore.

The Museum of Foreign Literature and Science, for October.

The Lyceum, for September.

The American Sunday School Magazine, for October.

An Inquiry into the Nature of Sin: in which the views advanced in "Two Discourses on the Nature of Sin," are pursued, and vindicated from objections stated in the Christian Advocate. By Eleazar T. Fitch.

The Nature of Sin. A sermon delivered at Newark, New Jersey, by Rev. John Ford, A. M. Pastor of the Church at Parsippong, N. J.

Proceedings of the Third Annual Meeting of the New Jersey Colonization Society, held at Princeton, N. J. Aug. 15, 1827. To which is added, the Report of the Board of Managers.

Religious Intelligence.

We earnestly recommend to all our readers an attentive perusal of the following Address. It relates to a measure in which we apprehend that every real Christian cannot avoid taking a deep and lively interest, and one too that every true patriot and philanthropist must, we think, regard with special favour. We hope that those who receive our miscellany out of Pennsylvania, will not fail to use their influence to promote a similar measure, in the several States in which they reside. We cannot conceive of any thing, on which He who gave us the revelation of his will in the Bible, will look down with more complacency, than on an attempt to put a copy of it in every family in our country; and thus to bring its blessed and soul saving truths, to the knowledge of every adult individual, in a land which he has peculiarly distinguished by the bounties of his providence, and by the inestimable blessings of civil and religious liberty.

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ADDRESS OF THE MANAGERS OF THE PHILADELPHIA BIBLE SOCIETY, TO THE INHABITANTS OF THE STATE OF PENNSYLVANIA.

Fellow Citizens and Fellow Christians—

Permit us, in soliciting your attention to the subsequent Address, to advert for a moment to the origin, the design, and the operations, of the PHILADELPHIA BIBLE SOCIETY. It originated from contemplating and appreciating the benefits resulting from the institution of the British and Foreign Bible Society. It was organized in the year 1809, and was the first, and for some time the only association of the kind, in the United States. It received, a few years after its establishment, a publick act of incorporation, from the Legislature of Pennsylvania, to which a report of its proceedings, required by its charter, has regularly been made. Its simple and sole design is, to distribute, as extensively as its means will permit, the sacred Scriptures, without note or comment. Its operations have been constantly and scrupulously directed to their prescribed end; and their salutary effects have been felt and acknowledged in most of the States of the American Union, and in a measure also, in foreign and distant lands.

But while we are conscious that, as Managers of this Society, we have acted with fidelity, and not without a portion of zeal; and while we would be thankful for the aid and countenance we have received from the Christian publick, and for the good which may have been effected through our feeble instrumentality; it is certain that we have often and painfully felt, that we were doing far less than we could have wished. We are not even prepared to say—we dare not say—that we have done all that we might; all that a more just and impressive view of our duty would have urged us to undertake; and that pious Christians and patriotick citizens, if suitably called on, would readily have furnished us with the means to accomplish. Instructed and animated by some recent occurrences, we have firmly resolved, in reliance on divine aid, and looking for the blessing of God to rest on our humble endeavours, to aim at effecting more than we have heretofore attempted; to enter on a more arduous work, and we hope on a more fertile field of usefulness, than any in which we have hitherto laboured. The enterprise in contemplation will best be made known by reciting a resolution, unanimously adopted by our Board, at a meeting on the 17th instant, and expressed in the following words—"Resolved, that an immediate effort be made to supply every destitute family in the State of Pennsylvania with a copy of the sacred Scriptures, within the term of three years, and sooner if it shall be found practicable."

It is in reference to the effort, to which we are pledged by this resolution, that we now address you.

Allow us, first of all, earnestly to solicit your special attention to THE NECESSITY which exists for such an effort as we have resolved to make. The necessity for this measure has been forcibly impressed on our own minds, by discoveries which have lately been made. We are well informed, that, on actual inquiry and examination, it has been fully ascertained, that in districts and villages which it had been supposed were completely replenished with copies of the Holy Scriptures, many families have been found utterly destitute of a Bible. What then, we have said, must be the state of places and regions of an entirely different character, many of which exist in Pennsylvania—to which no adequate supply of the sacred volume

has ever been sent, and in which some who would willingly purchase it, cannot find it for sale. Those who possess and prize the oracles of God, and whose chief intercourse is with those whose minds and habits are like their own, do not know or suspect, till undeniable facts apprize them of the melancholy truth, how numerous are the dwellings, in every part of our country, into which no copy, nor any part of a copy, of the sacred writings, has ever entered. In the large and populous State which we inhabit, considerable sections of which have been newly settled, it cannot reasonably be doubted, that there are many thousand families who possess not a single page of the book of God's revealed will.

Fellow Christians and fellow citizens, however calculated to fill us all with grief and alarm, let us not resist the evidence of this unquestionable fact. And does it admit of a question, whether these destitute families, in which are many children and youth, as well as persons of riper age, *need* to be supplied, with at least one Bible to each family? No assuredly—but a most serious question it is, whether the friends and possessors of the Bible—whether we ourselves—have performed our whole duty in this interesting concern. Are our consciences clear while this destitution is known to us, and yet adequate measures to remove it, if at all within our power, are not adopted?

Let it not be said that the whole fault rests with the destitute themselves; that their want of Bibles is voluntary; that they might have obtained them, if they had chosen to do so. These allegations, in all their extent, cannot be sustained. There are some parts of our State, as already remarked, where copies of the Scriptures are not easily found; and where they may be found, there are many individuals and families who cannot purchase them, without a sacrifice of the necessaries of life.

But suppose we admit that inexcusable criminality attaches to every family, and every individual, that is found without a Bible; and to many there is no question that such criminality does actually attach. Still, the possessors of the Bible are to recollect, that they have not themselves been taught as yet, one of the most important doctrines of the Bible, if they have not learned, in imitation of the Father of mercies, to "do good to the unthankful and the evil" Alas! if He who gave us the Bible had treated any of us according to our deserts, how fearful had been our destiny! If the Saviour and his apostles had gone only to those who were prepared to welcome them, Christianity had expired in its cradle. If missionaries and martyrs had not carried the Bible to our heathen ancestors, we at this hour might have been bowing down to stocks and stones. Freely and undeservingly have we received, and as we have received so we are commanded to give. It is the greatest calamity of those who wilfully neglect the Bible, that they are insensible of its value and of their own guilt—They need the Bible to teach them both; to teach them their error and "to guide their feet into the way of peace."

If we carry the sacred treasure to their doors, and tender it to them kindly, we have no reason to doubt that it will generally meet with a ready and thankful reception. A few exceptions there may be—a few who may indignantly refuse either to purchase a Bible or to receive it as a gift. Yet even in cases of this description, it may be hoped, (for so it has sometimes happened) that the very enormity of his impiety may speedily shock the impious refuser, and lead him ultimately to deep and effectual repentance—In any event, by pursuing the course here delineated, we shall relieve ourselves from all suspicion that a part of our own duty has been neglected.

The importance of the measure in question is partly involved in its *necessity*, which has just been shown. There are however other considerations, demonstrating its importance, that ought to be taken into view—Considerations at which we can but rapidly glance, although volumes might be employed in their illustration and enforcement.

That an intimate acquaintance with the records of inspiration, and a regard to their sacred truths, will ever exert the happiest and most powerful influence—an influence more efficient than can be derived from every other source—in promoting civilization, good morals, domestick happiness, social order, an enlightened and ardent attachment to civil liberty, and to all the institutions of free governments, has been the avowed opinion of men as highly gifted with sagacity, and distinguished by all intellectual powers and attainments, as the world has ever seen. From a host that might be named, let it suffice to mention Grotius, Milton, Locke, Johnson and Sir William Jones; and it may be safely affirmed, that experience has decisively ratified what sages have taught. It is manifest, therefore, that patriotism, as well as piety, is concerned to put a Bible into every family of our free republick. He who is unwilling to aid in this good work, fails in an important duty which he owes to his country. We verily believe, that when the measure we propose shall be fully executed, its effects will soon be visible, in the diminished number of the inmates of

our prisons and poorhouses, and the frequenters of tippling shops and brothels.

A general and familiar acquaintance with the Bible, will also be calculated to promote, directly or indirectly, every pious and benevolent institution, which contributes to characterize and to do honour to the age in which we live. All these institutions may fairly be considered as deriving their existence from the Bible. But for this holy book, they never would have had a being. This is the fountain, which has sent forth all these streams of benevolence and piety, to refresh, and restore, and fertilize the moral wastes and desolations, with which human depravity and guilt have covered the earth. The more deeply any individual drinks at this fountain, the more will he be invigorated and animated to promote human happiness, in his favourite mode of operation—Some in Bible societies, others in Tract societies, others in Missionary societies, others in Lord's day or Sunday schools, others in Bible classes, others in ameliorating the condition of the poor and the prisoner, and not a few in patronising, without distinction, every one of these thrice blessed institutions. Let then the friends and patrons of them all be assured, that in aiding to cary into effect the measure we propose, they are most effectually helping themselves—helping forward the charity which they think most important, and to which they have chiefly devoted their means and their exertions. Of every charity whatever, the funds, we are persuaded, will be largely increased, and the co-operators multiplied, when a Bible shall be owned and read in every family.

The importance of the measure contemplated, is also great, even in reference to the duty of sending the Bible into Pagan lands, and to other destitute countries and places. The system hitherto pursued has been, to endeavour to supply domestick and foreign demands, at the same time. In this system we have co-operated; and far be it from us to condemn it—We wish rather to continue and extend it. But we are now persuaded, that some of the best means for its extension have not yet been used. Suppose a Bible placed in every family in our country, and then think on the natural operation of this event, in rendering it practicable for Bible societies to send large supplies to foreign countries, and to the heathen. Consider in the first place, the exertions which must be made to supply all the families of our own country—the meetings that must be called, the speeches which will be made, the printed discussions that will be sent abroad, the explorers and agents that will be employed, the representations they will make wherever they go, and the conversations which will be held among all descriptions of people, and in every family, on the subject of the Book of God—All these causes and excitements will combine their influence, to rouse such an attention to the Bible cause, and to enlist such an active zeal into its service, as we have never yet witnessed; and resources will be furnished, adequate not only to the supply of the domestick demand—the first and favourite object—but to increase fourfold, perhaps tenfold, the means of sending relief to the destitute, wherever they may be found.

Consider, in the next place, that when every family at home is once supplied, it will require comparatively but a small number of copies of the Scriptures, to keep up the supply: and thus will be left, unobstructed, nearly the whole of our augmented resources, to pour the waters of life, in copious streams, over the lands which are now withering under the desolations of heathenism, or the blastings of superstition and tyranny. We firmly believe that the effect of the proposed measure will be, to enable and dispose the Bible societies of this country to send copies of the sacred Scriptures, as rapidly as they may be demanded, to those millions of our brethren, in the southern part of our continent, who have never as yet seen a Bible.

The importance, moreover, of the proposed measure, when carried into effect, may be, and we hope will be, incalculably great, from its influence *as an example*. We have no wish to conceal or disguise the fact, that to the adoption of this measure we have ourselves been excited, by the example set us in a neighbouring State. We deem it honour enough, although ours is the oldest Bible institution in the United States, that we have not been slow in *following* a good example. It is not the spirit of that Bible which we distribute, to refuse to do good, unless the plan for doing it has originated with ourselves. To our fellow Christians we will not attribute selfish motives and narrow views, to which we have shown ourselves superior. They will imitate the example of Pennsylvania, as we have imitated that of New Jersey. Our State is one of the largest and most populous in the national union. When it shall be seen, as we confidently trust it will be seen, that it was practicable to put a Bible into every family throughout our extended territory, it can no longer be pretended that the same thing cannot be done in any other State. It can, and we believe it will, be done. Our brethren in other States will not choose to be outdone in so noble an enterprise. Nay, we even presume to hope, that protestant

Christendom will profit by this example. The idea of supplying every family with a Bible seems so simple, when once suggested, that we wonder it did not sooner occur. In this respect it resembles exactly, the first idea of that British and Foreign Bible Society, whose example, for more than twenty years past, has been filling the world with associations, formed on its own model. If the Western world shall reflect back some rays of light, in return for those which it received from the East, let us not believe that the inhabitants of the East will shut their eyes against them. Let us rather hope, that while looking abroad with the spirit of true Christian philanthropy, they will also, influenced by our example, look more attentively at home, and feel the obligation to introduce a Bible into every family, within the states and kingdoms to which they severally belong—If this shall be realized, who can calculate the blessings and benefits which will be the certain result!

We have already intimated that the measure we advocate is PRACTICABLE—A belief in its practicability indeed, must, it is obvious, have been the ground of our whole proceeding. Now, that those who may be ready to differ from us in opinion, may not impute our confidence to an imperfect and hasty estimate of the magnitude and difficulty of our undertaking; as well as that our friends and fellow citizens may be fully apprized of the extent to which we shall need their aid; we shall make a brief statement of what we are aware must be effected, in order to render successful the measure in contemplation.

By the Census of 1820, it appears that the population of our State, on the 20th of August of that year, was one million, forty-nine thousand, four hundred and fifty-eight. Add a fourth of this number, as the probable increase, in somewhat more than seven years, and our present population will be, thirteen hundred and thirteen thousand, eight hundred and thirty-two. Say that, on an average, five individuals compose a family; and the number of families in the State will be two hundred and sixty-two thousand, seven hundred and sixty-six. Admit that one-fourth of these families—and we fear the number will prove to be greater rather than less—will be found without a Bible; and the result will be, that there are (disregarding fractions throughout) sixty-five thousand, six hundred and ninety families, in the State of Pennsylvania, to be supplied with copies of the sacred Scriptures. But while these copies are in distribution, an additional number, to a considerable amount, will be needed for our ordinary purposes; so that one hundred thousand copies of the Scriptures at least, must be at the disposal of the Society, in the course of three years—Of these too, a considerable proportion must be in the German language, of which nearly the whole must be imported from Europe. No inconsiderable number of explorers, agents, or distributors, must be employed in all parts of the State, whose business will be one of detail and difficulty. The funds indispensable for furnishing the necessary copies of the Scriptures, and for the unavoidable expenses of agents, and for many incidental charges, cannot be scanty. Much time, labour, and activity, also, will be necessary on our part, and on the part of the committees which we must appoint, to superintend and direct the operations on which the success of the measure will essentially depend.

Such is the view which we have deliberately taken of the enterprise before us; and still we have not a doubt that it is practicable, and but little fear that it will not prove successful.—Permit us, in closing our Address, to state the grounds on which our hopes and expectations rest; and while we do so, to make some explanations, and offer some considerations, which we deem important.

The copies of the Scriptures which will be needed in the English language, can, we believe, be furnished from our own stereotype presses, and from some cheap purchases which can be made in this city. We doubt not the readiness of the American Bible Society, to afford us assistance, if their resources would permit. But that society must be drawn on largely for copies of the Scriptures, by the States of New York and New Jersey, and probably by several others. On much aid from this quarter, therefore, we ought not to reckon; and it is gratifying to find ourselves so circumstanced, that we need not add to the burdens which the National Institution is called to sustain, and which it is probable will be constantly increasing. Our stereotype printers inform us, that with but a small additional expense, they can deliver four thousand copies of the English Bible per month; which is probably as many as will be required. Fortunately, we some time since ordered from Europe a considerable number of German Bibles, the arrival of which may daily be expected. We propose, without delay, to order a large additional importation, which we may reasonably hope will be in hand, as soon as they will be wanted. The copies we shall need, in the French and Spanish languages, we can obtain without difficulty. The visiting of all the families throughout the whole

State, however arduous, has, we know, actually been effected, and that repeatedly, for the purpose of making a Census; and inquiries, far more numerous and minute than any which we shall need to propose, have been made and answered—With us the undertaking will be far less troublesome, and more expeditious, than it was found by the civil officers. The extent, however, of the explorations which must be made, and the number of copies of the Bible, in different languages, which must be obtained, are the causes why we have allowed ourselves so long a period as three years, for the accomplishment of our work. In that space, we doubt not, it may be achieved—we hope in a shorter period.

In many counties of the State, Bible societies and Associations have long been established. From these, we look for ready and vigorous assistance. If some of them have relaxed their efforts, or even approached the point of extinction, we trust they will now waken into new life, put forth all their energies, and prove powerful auxiliaries, in the great and good cause which is common to them and us. We must, however, in passing, respectfully ask, that in taking their measures, they will act in concert with our agents, and not adopt plans inconsistent with the instructions which these agents will receive; inasmuch as a uniform system of operation will greatly tend to prevent interference, collision and discontent, and to ensure ultimate success. In places where Bible societies do not exist, and perhaps in some where they do, it will be the business of our agents to form, or assist in forming, new Associations, which will exert an active agency in carrying into effect the directions of our Board, within their proper spheres. With Bible societies, Associations and agents, it must rest, to decide when and in what places, publick meetings of the friends of the Bible may be held, at which speeches in favour of the proposed measure may be made, collections be taken up, and plans for collecting funds and for visiting families be formed.

That the editors of religious periodicals, which are now numerous and popular, will appear decisively in favour of our undertaking, and use their whole influence to promote our views, is confidently expected; and we greatly miscalculate, if most of the multitudinous gazettes and newspapers of the day, whose editors are generally friendly to good morals, liberal views, and benevolent schemes; whose paragraphs are widely diffused and not a little influential, will not be found coming forth in favour of a plan, whose scope is to multiply exceedingly the copies of the best of books, and to distribute them among the poor and the necessitous.

On the clergy of all denominations, in every part of the State, we rely for a prompt and active co-operation. In such manner as they shall judge most expedient, we respectfully and earnestly request them, to make known the contents of this Address to the people of their charge; to favour the efforts of our agents; to animate their people to new exertions for extending the knowledge of the sacred Scriptures; and in every proper way to promote a work, which seems to us to be immediately connected with the duties of their vocation.

From the pious youth of our State, especially from those who are looking forward to the ministry of the gospel, we expect considerable aid, in visiting families and distributing Bibles. While this is stated, however, it may be proper also to mention, that as the Bibles we dispense are all without note or comment, so it is, and will be, the express injunction of this Board, that those who deliver them use no endeavours, more or less, to inculcate, or even suggest, any sectarian opinions. It is not to promote a sect, but to deliver a Bible, and to recommend its careful perusal, that every family is to be visited.

As to funds, which must be considerable, and a large part of which must be promptly supplied, we have no other reliance than the Christian, philanthropick, and patriotick liberality and zeal, of our fellow citizens—On this liberality and zeal we have calculated, because we have already often witnessed their exercise, and because we believe that an object was never presented to them, more adapted to draw them forth, in all their ardour and productiveness, than the object which we now present. Already have we expressed the favourable opinion and kind sentiments which we cherish, toward the various charities and benevolent designs which exist among us; in many of which we have taken our part, and for their promotion are now using our best endeavours. But none of them do we esteem comparable, in point of importance, to the distribution of the Bible; and we hope we may say it without offence, that contributions to none of them, ought even to *diminish* what should be given to send a Bible into every family in our state. Then, as we have already shown, there will be a powerful reaction, in favour of all other charities. But till then, let this have the preference: For liberal donations, we repeat, are essential to success. Unless the rich will come forward with contributions, far, very far, greater in amount than they have ever given to this

object—and the poor with their mites, and all classes of the community with such liberal offerings as a peculiarly great and interesting object demands, we know that we cannot succeed. But we address a people who have ever proved themselves beneficent; and we believe that in all we have said, we have only been responding to the sentiments of thousands and ten thousands of pious and benevolent hearts, throughout the State in which we live. If we had not believed this—believed that our fellow citizens and fellow Christians were prepared to go along with us, and that some of them were waiting and wishing for us to take the lead, we should not have dared to embark in this enterprise. But we do believe, that an overwhelming majority of the population of this State are prepared for this measure; and if they are, they have only to will its success, and success will follow as surely as the effect follows the cause. We view ourselves, in fact, only as representatives and factors of the friends of the Bible. They have put us in trust, and the State in which we live has favoured us with a competent charter. To our constituents, and to our State, we feel that we owe important services; and we solemnly believe that the best service we can render is, to see that effectual provision be made, that every inhabitant of the State may read or hear the revealed will of God. This, with the help of God, and the aid of our fellow citizens, we are determined shall be effected—at least to such an extent, that the fault of any deficiency shall not be ours. We earnestly and affectionately solicit the prayers of our brethren, that the smiles and benediction of Heaven may rest on our labours; may crown this arduous undertaking with signal success; and may attend every Bible that is distributed with a saving blessing, to the whole family into which it shall be introduced: and with the assurance that our humble supplications shall be united with theirs, we close our Address.

Signed in behalf of the Managers of the Philadelphia Bible Society, by

William White, *President.*

Philip F. Mayer, } *Secretaries.*
Silas E. Weir, }

Philadelphia, Sept. 22d, 1827.

REPORT OF THE BOARD OF MISSIONS TO THE GENERAL ASSEMBLY OF 1827.

(*Concluded from p.* 430.)

The Presbytery of New York have sent in writing two questions; to which they request explicit answers. "1. Why has the missionary fund belonging to the General Assembly been permitted to increase to $20,700, while the spiritual wants of the destitute within our bounds, have been constantly accumulating?" In reply to this question, we might refer the Presbytery to the Digest, page 169, where they will see how the Permanent Fund was formed, and that the Assembly can use only the interest arising from the capital stock, but cannot touch the capital stock itself.

The second question proposed by the Presbytery is this: "Why, while such a fund exists, should the churches be called upon annually for collections for the missionary fund?" When the Board reflect upon the wide spreading desolations among which they send their missionaries, and how many more might be employed, and how the term of service allotted to those whom they send, might be extended, they feel a little surprised at such a question. Indeed $20,000 annually would not be too much for our churches to contribute; and $20,000 might be expended in conducting the operations of domestick missions. Had the Presbytery compared their own contributions to the missionary fund, with the aid they have received, they would have seen the necessity of congregational collections, and liberal ones too. They are an opulent Presbytery, and fully able to make large contributions. Last year they paid into your treasury 88 dollars and 35 cents, and drew out of it 99 dollars. This year they have contributed 100 dollars and 13 cents; and they request,

1. The appointment of a missionary, for three months, in the township of Hempstead, which will cost 99 dollars; a request that has been complied with for five or six years in succession: and

2. The appointment of one or more missionaries to labour in West Chester, and in the upper parts of the city of New York.

It would conduce to the prosperity of the missionary cause, if large, and respectable, and opulent Presbyteries were to adopt it as a rule to contribute one undivided and liberal collection, in each of their congregations, to the Assembly's fund, and not to request any aid, or if any, but little in return. The Board wish to send their missionaries to more destitute places, and particularly to the south and west, where the character of some of the states is forming; and it is all important that it should be formed under the salutary influence of evangelical truth and the ordinances of the gospel. As the interest of the Permanent fund is but little more than 1000 dollars,

and the contingent expenses of the Assembly are defrayed out of this interest, it is apparent that your missionary operations must depend chiefly on congregational collections. Is it not then to be deplored that so little is obtained from this source? Why is this stream of charity diminishing? Why do opulent congregations contribute such small sums? Why do congregations which could give one hundred or one hundred and fifty dollars, pay but ten or fifteen dollars into your treasury? This certainly could not happen, if due regard were paid to the Assembly's recommendations. It ought to be remembered that the Assembly have, again and again, recommended collections to be taken up in all their churches for the missionary fund; and lately recommended that a collection should annually be made, exclusively for that object. Yet these recommendations are disregarded by many ministers. It will be recollected that on the fields now covered with flourishing churches, under the care of the Synods of Genessee and Geneva, more missionary money and more missionary labour have been expended, than in any other region; and yet not a cent was paid into the missionary treasury of the Assembly, the last year, by the eleven Presbyteries under the jurisdiction of those Synods. True, it appears, from the appendix to your printed Minutes, that they raised money for missionary purposes; but they gave nothing to your funds. In the opinion of this Board, congregations that have been watered by streams flowing from your bounty, ought, now that they have acquired strength and wealth, to send, in grateful return, streams to that fountain at which they have drunk, that it may pour forth its healing and refreshing waters upon the parched regions of the southern and western wildernesses. Can the Assembly devise no means for securing due regard to their recommendations? An important rule (See Digest, p. 168) seems to have been overlooked. It is this: "That the Presbyteries be, and they are hereby informed, that they are not to consider the formation of auxiliary societies, as exempting them from the duty of taking up collections for the Assembly's Missionary Fund."

The operations of this Board, it is believed, have a claim upon the attention and benevolence of the Presbyterian church. "By the labours of their missionaries," to use the language of an address lately published, "sent out from year to year, the most beneficial effects have been produced: churches have been organized, and ministers permanently settled; sinners have been converted, and the pious edified and confirmed in the faith; religion preserved from entire extinction among a sparse population on our frontiers, till by an increase of inhabitants, the gospel and its ordinances were established and supported among a people, who, had it not been for the occasional preaching of missionaries, might have sunk into utter forgetfulness of religious privileges."

As the result of the last year's missionary operations, the Board state, that four ministers have been settled, as stated pastors of churches, on missionary ground; three churches organized, and the way prepared for the organization of five or six more; twenty-five Sunday Schools and Bible Classes formed; nearly two thousand discourses delivered, besides numerous addresses, and very many family visits. All this is exclusive of what has been done by Synods and Presbyteries.

As the plan on which this Board conduct their missions does not seem to be understood by some, it is deemed proper to state it distinctly; from which statement it will appear how well it has been adapted to the circumstances in which they are placed, and the relation they sustain to the general wants of the Presbyterian church. And here they will take the liberty of repeating what was recently published by the Board, but not extensively circulated.

"At no time has either the Board or the Committee acted on a plan recently adopted by the Home Missionary Society with flattering success: that of assisting in making up the support of ministers statedly labouring in a particular congregation or congregations. On this plan, it would, in the commencement of the Assembly's missionary operations, have been impossible to act, except to a very limited extent. Congregations were to be formed; and to form them the labour of missionaries was necessary; and indeed no society acting *exclusively* on this plan, can do any service but by reaping what other men have sown, or building on foundations laid by others. This remark is not made to express any disapprobation of the benevolent efforts of those who have chosen to act on such a plan. On the contrary, we feel disposed to commend the endeavours made in this way to secure the permanent settlement of ministers in feeble and infant churches; and so far as our funds, and the relation the Board sustains to the Presbyterian church at large will allow, we design to act more directly on it than heretofore. The remark is made to show the pro-

priety and necessity of the course hitherto pursued by the Board of Missions.

"Standing connected with the whole Presbyterian church, applications for aid have come from all our destitute regions; and consequently the Board, to satisfy these applications, as far as their limited funds would permit, were compelled to scatter their labours over widely extended missionary fields. Still, however, they have, from the beginning of their operations, effected, to a considerable extent, what has become an exclusive object with a particular society. Many valuable ministers were found connected with congregations, who, being unable to support them, were willing to allow them to act as missionaries for a few months in the year, or had stipulated for only a part of their time. Such men have been employed by the Board to labour in contiguous regions, or in a field more remote from their residence; and thus, while the gospel was preached where otherwise it would not have been preached, it was continued in congregations, who, without this indirect aid, might have lost their pastors. In some instances, individuals have been employed as missionaries on purpose that they might be enabled to remain pastors of particular churches. Many licentiates and ordained ministers have been located on missionary fields to which they were sent. Some have been commissioned to itinerate in particular regions, with an express view to a permanent settlement; and in this way have become settled pastors.

"The Board have three objects in view; to form new congregations; to foster infant and feeble churches; and to effect the settlement of ministers as permanent pastors of particular churches. To attain these objects, it is necessary to give to some missionaries a wider range; to direct others to labour in narrower bounds; and to send some to places with a view to a settlement. And so soon as they shall obtain funds for the purpose they will assist feeble churches in maintaining stated pastors. But had they acted on this plan exclusively, what would have become of those destitute regions in which a few years ago there were no churches, but now, through the instrumentality of the Assembly's missionaries, there are many flourishing Christian societies? Indeed from a single state, applications would have been made sufficient to absorb all their funds."

When a missionary is sent from this part of the country to Indiana or Illinois, for instance, he must of necessity travel many hundred miles in going to his field of labour: and let it be remembered too, that, till of late, many missions to those and other distant states, were necessarily *exploring* ones, though not so denominated. It ought also to be considered that the number of missionaries, and the number of vacant, organized churches have greatly increased; and consequently a plan of operation can now be adopted, which could not, in the infancy of missionary operations, and in different circumstances, have been acted on with any propriety.

The Assembly has given to the Board a very large field to cultivate. Furnish them with means sufficiently ample, and put missionaries, in sufficient number, at their command, and they will plant the gospel in every small district of this country. But while their means are so limited and the field of labour so extensive, and such numerous and urgent calls for aid are reaching them from every quarter; how can they circumscribe the operations of their missionaries, as much as they could and would do, if their means were more abundant?

In conclusion, the Assembly is respectfully informed, that the condition of South America has attracted the attention of this Board. Just delivered from the chains and fetters by which the hand of civil tyranny had bound and oppressed them, the people of that extensive portion of this western continent, are tasting the sweets and pleasures of civil liberty. They are beginning, too, to burst the chains of a debasing and enslaving superstition; and should they not receive the light of pure religion to guide them in their new career, it is to be feared they will become the prey of infidelity, deism, and even atheism. Without the light of science, and the light of Christianity, how will they be able to sustain the new republican institutions, which, in imitation of those which shed their blessings on our own happy country, they have established? What can be expected, in such a case, but a demolition of their fair and promising fabricks, and the rebuilding of the castles, and fortresses, and prisons of a cruel tyranny? This is the moment for interposing in their behalf. At this moment is demanded the compassionate sympathy of all Protestants, and especially of Protestants in this country, for the critical condition of the millions who inhabit that fair portion of the globe; nominally Christians, but, in fact, greatly needing the light of heavenly truth. They demand our aid on various accounts. They are human beings, rational and accountable creatures, and bound to the judgment seat, as well as the savages on our borders, or pagans, who live in far distant parts of the earth. They have something of the form, but they want the light,

the truth, the life, the substance of religion. They are our near neighbours, with whom we shall probably have much commercial intercourse; and consequently, we are likely to be nationally affected by their destiny. Should they come under the controlling power of pure religion, they and we may, in some future day, when the population of the two Americas shall have greatly increased, put forth a mighty influence in bringing on that glorious day of light, peace, and religion, which is to bless this wretched world. In these circumstances, the Board wish, under the patronage and with the assistance of the General Assembly, to undertake a mission or missions, in favour of our brethren of South America.

The Board feel encouraged to embark in this enterprise, by other considerations than those already mentioned. The Bible Society of this city is forming a fund for the purpose of furnishing South America with Bibles. The Presbytery of Philadelphia, and the Presbytery of Hudson, have each a member now labouring in that destitute portion of this vast continent; and two individuals are willing to support a mission among its benighted inhabitants, to the amount of 500 dollars annually.

Is not the Board called to act? does not the finger of Providence direct their eye, the eye of this Assembly, and the eye of the Presbyterian Church, to South America? and does not the Great Head of the church, bid us pray, and labour, and give of our substance, that the many millions of human beings, who are there living in darkness and sin, deluded by a wretched superstition, and cherishing false hopes of heavenly happiness, may be enlightened, sanctified, and saved, by the pure gospel of Jesus Christ?

The Board of Missions at present consists of the following ministers and elders:

Ministers.—Rev. Ashbel Green, D. D., James P. Wilson, D. D., Jacob J. Janeway, D. D., Ezra Stiles Ely, D. D., George C. Potts, Thomas H. Skinner, D. D., James Patterson, William M. Engles, Archibald Alexander, D. D., Samuel Miller, D. D., Ebenezer Dickey, D.D., Stephen N. Rowan, D. D., Joseph M'Elroy, Ebenezer Fitch, D. D., M. L. R. Perrine, D. D., John Chester, D. D., John Johnson, Asa Hillyer, D. D., Robert Cathcart, D. D., Elisha M'Curdy, John H. Rice, D. D., James Blythe, D. D., Robert G. Wilson, D. D., John M. Wilson, Richard B. Cater, Duncan Brown.

Elders.—Robert Ralston, Robert Smith, John M'Mullin, Samuel Bayard, Robert Lenox, Zachariah Lewis, Rennsalaer Havens, Peter Hawes.

OBITUARY,

Communicated for the Christian Advocate.

Departed this life, on the 27th of August last, very suddenly, after a few days confinement, with bilious fever, in Granville County, N. Carolina, Mrs. Jane Downey, consort of Samuel Smith Downey, in the 36th year of her age; leaving a bereaved husband, three lovely children, and numerous relations and friends, to lament her death.

Mrs. Downey was a woman in the middle rank of life, who discharged the duties of a wife, mother, and mistress of a family; and discharged them *well*. She had little opportunity, and as little desire, for publick distinction. She was necessarily confined to a domestick circle, consisting of her neighbours and relations; and beyond this circle her worth was little known. She was one of those interesting females who make their home too agreeable ever to wish to leave it, for the purpose of ostentation or amusement. In the discharge of her domestick duties, her conduct towards her servants was so kind and condescending, that they never felt their bondage. She always endeavoured to supply their wants, and to deal out equal justice to them all, without partiality or caprice—She was indulgent almost to a fault.

But the best part of her character was, that she remembered her Creator in the days of her youth. She was reared in the bosom of the Methodist church, and she uniformly evinced a respectful and affectionate regard for its members. But after her marriage, she attached herself to the Presbyterian church, became established in its doctrines, and continued a member of it, in high standing, as long as she lived. The leading features of her mind were affection, kindness, and mercifulness—always ready to sympathize with the bereaved or distress-

ed—and remarkable for her humility. But on these traits of character she placed no reliance, in the matter of justification and acceptance with God. She frankly and explicitly acknowledged the corruption of her nature, the necessity of regeneration by the power of the Holy Spirit, and avowed her undivided dependance on the grace of God, through the redemption that is in Christ. Her expressions in regard to a personal interest in the Redeemer, were always humble and cautious. Yet she entertained a hope through grace, which in the main grew stronger and more cheering, as the time of her departure approached. A short time before her dissolution, she was heard distinctly to say to herself in a whisper—"Not a sparrow falls to the ground without his notice." On being asked what were the exercises of her mind, she observed—That she could think of nothing that she could satisfactorily rest her hope upon, but the Saviour of sinners—who was precious to her a poor sinner. At intervals, she said, her mind was confused and dark, and almost afraid she had never been experimentally acquainted with true religion. But again she said she received peace and comfort; although she had no claim to any blessing, but, through the mercy of God in Christ, abounding to her as a poor sinner. Shortly after making these declarations, she was renewedly seized with a spasm; and was not heard to say any thing more of her exercises, but appeared to be engaged in prayer; and when her pains were least severe, she raised her hands, in a manner which indicated she was in a thankful frame of mind.

The bereaved husband, and other relatives and friends, have in the death of this estimable woman sustained a heavy loss, but they do not mourn as do those who have no hope—Let the example and dying testimony of the dear deceased, engage and determine them all, to choose that good part which shall never be taken away from them. Thus will they, in their turn, be prepared to meet death without dismay, trusting in Him who is the resurrection and the life.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of September last, viz.

Of Henry Chester, Esq., agent for the Wheelock estate, on account of the rents of that estate, for the Contingent Fund - - - -	$407 59
Of James S. Green, Esq., eighteen months' interest of the legacy of Robert Ogden, Esq., late of Hardyston, Sussex county, N. J., for do. - -	36 00
Amount received for the Contingent Fund	$443 59
Of ditto, the principal in full of the above legacy of Robert Ogden, Esq., deceased, for the New York and New Jersey Professorship - -	400 00
Of Solomon Allen, Esq., on account of Rev. Wm. M'Pheters, for the Southern Professorship - - - - - - - -	400 00
Of Rev. J. G. Hamner, in full of the proportion from Fayetteville Church, on account of the Fayetteville Presbytery, for do. - - - -	100 00
Of Mrs. Jane Keith, of Charleston, South Carolina, on account of the Scholarship to be endowed by her in said Seminary - - - -	1500 00
Total	$2843 59

View of Publick Affairs.

EUROPE.

Advices have been received in this country, at the time we write—from Liverpool to the 3d of September; from London to the 31st of August, and from Paris to the 28th or 29th of the same month.

Britain.—We had scarcely issued the last number of our miscellany, when an arrival from Britain announced the death of the English premier, the celebrated George Canning. His health had long been delicate, and several times seriously interrupted. From the effects of a cold, which he took at the funeral of the Duke of York, he had never entirely recovered; and his engagements, exertions, and agitations, in consequence of his being placed at the head of the new ministry, appear to have overpowered his remaining strength. After the prorogation of the parliament, he retired, as soon as some pressing publick concerns would permit, to Chiswick, the seat of the Duke of Devonshire, on the Thames, about five miles from London, with the hope of recruiting his health and spirits. Shortly after his arrival here, however, he was seized with his last illness, which was short and severe. His disease was considered and treated by his physicians as an inflammation of the intestines; but we have seen an elaborate article from the pen of an eminent physician, the object of which was to prove that Mr. Canning's disease was one of mere debility, and not of inflammation; and that his life was sacrificed to an erroneous medical treatment. Be this as it might, after great sufferings, mortification ensued, and he died without pain, and in full possession of his intellectual powers, on the 8th of August last. He was born on the 11th of April, 1770, and of course died in the 58th year of his age. He was buried on the 15th of August, in Westminster Abbey, as near as was practicable, to the remains of his master and model, William Pitt. He has left a widow and three children—two sons and a daughter. His eldest son is a captain in the navy, his youngest a promising youth; his daughter is the Marchioness of Clanricarde. The private life of Mr. Canning, it is agreed on all sides, was amiable. Party rancour, since his death, has endeavoured, among other exhibitions of malignity, to brand him as an infidel and an atheist. On the contrary, the evidence is abundant and unquestionable, that he was a firm believer in Christianity. Politicians, alas! are seldom practical Christians; and we are not prepared to say that such was Mr. Canning. It is however confidently stated, that when detained from publick worship, he was wont to assemble his whole household, even to the lowest menial, and himself to read to them the devotional service of the Church of England. It is also reported that in an extremity of pain, a day or two before his death, he called on God, through Christ, to grant him relief; and that one of his medical attendants, hearing this, said to him, "I hope, indeed, sir, that you do call on God, through Jesus Christ," to which he earnestly replied, "I do." Mr. Canning was an Eaton and Oxford scholar. His talents and attainments were brilliant and of a high order—not however in our estimation quite equal, and yet but little inferior, to those of Pitt, and Fox, and Burke. His policy was not partial to our country. Yet it appears that he gave a dinner to our minister, with a view, it is said, to a more friendly intercourse, a short time before his death; and among those who visited him as friends in his last illness, we find the name of Mr. Gallatin. The news of his death has already resounded, and produced excitement and expectation, throughout a great part of the civilized world—It was known in Paris by a telegraphick communication, in ten hours after its occurrence; and in all the other European courts and capitals, as soon as the most rapid transmission could convey the intelligence. It nevertheless does not appear as yet, that his demise is likely to produce any material change in the policy of the British court, nor of course in the political aspect of other courts, so far as British measures affect them. A new ministry has been formed of entirely the same cast in politicks, and indeed of almost the same men, as that of which Mr. Canning was the head. Lord Gooderich is premier, and the other changes are not important. Mr. Huskisson has returned from the continent; and Lord Wellington has consented to be commander in chief of the army, a station which he refused to hold under Mr. Canning.—The harvest has been bountiful in Britain, as well as on the European continent. The potato crop in Ireland is also represented as better than usual, but the crop of wheat is said to be less than that of last year. It is to be hoped the poor will not suffer, as they did a year ago, for the want of the means of subsistence; and this we think is probable, as the British ports are, under some restrictions, opened for the importation of foreign grain, and the revival of commerce has created a demand for the labour of the poor—Nine Russian

ships of the line, one 64, and six heavy frigates, had arrived in England from Cronstadt: of these, four ships of the line, four frigates, and one corvette, sailed for the Mediterranean on the 20th of August; the remainder of the fleet was in a few days to return to Cronstadt. The ships gone to the Mediterranean, compose the Russian contingent to the naval armament of Britain, France, and Russia, for enforcing the treaty of peace prescribed to the Turks and Greeks.

France.—France appears to be calm and quiet. The report of Mr. Canning's death produced a temporary excitement, which speedily ceased, on its being known that his decease would not change the policy of the British court. We presume that assurances were given to that effect; as an article in a French paper, believed to be official, had this for its drift, and was remarkably well written. The liberals tried to get up a subscription, in favour of some honourable and publick testimonial of Mr. Canning's worth, but the attempt proved abortive—On Assumption day, the 16th of August, the king and whole court, with all the dignified clergy and military officers of distinction in Paris, walked in procession, and assisted in a religious service, in fulfilment of a vow made by Louis XIII. The nature of the vow we are not told. The Gazette de France says, "The statue of the mother of God was carried by the Deacons." This is language familiar to Romanists, but in our ears it sounds like blasphemy. It is remarkable that our Divine Saviour never called her, from whom he descended according to the flesh, *mother*. But great efforts are made in France to restore Popery with all its appendages—There is a considerable French fleet in the Mediterranean, and a pretty powerful naval force blockades the port of Algiers.

Spain.—Spain is a volcano.—Amidst its combustible and heterogeneous materials, the fires of discord and angry discontent have been glowing and rumbling, for three years past. When this political Vesuvius will make an eruption, we cannot tell. We have expected it before now, and but for the pressure of the French army, we are persuaded it would have taken place. That it will at last boil over, in despite of any superincumbent weight, we think probable—In the provinces of Catalonia and Andalusia, something like civil war actually exists; and every part of the kingdom is torn with dissentions. Still the king and his ministers pursue their course of proscription and punishment, and they have at their command military and ecclesiastical power of a formidable kind. Frequent changes of men in high office take place, and this creates new parties and discontents. We have not space to detail the particulars, and indeed we loath the subject.

Portugal.—Great agitations still exist in this kingdom. It appears that although the armed insurgents are quelled, there are two great parties at strife, in the bosom of the state—both powerful, and neither disposed to yield or to compromise—The one the constitutional party, desirous to carry into complete effect the provisions of the constitution granted to the kingdom by Don Pedro—the other, the party of the old queen and of Don Miguel, who are hostile to the new constitution, and desirous that the old system of arbitrary government should be restored and perpetuated. It is believed, likewise, that these parties are severally countenanced by foreign powers—the former by Britain and France; the latter by Austria and Spain, and perhaps by Russia. The queen regent appears to have lost a part of her popularity, and has, it is said, "requested a squadron of English lancers for her personal guard." The return of Don Pedro to Portugal is earnestly wished for by many; but we perceive it has lately been made a question by the friends of the old regime, whether he is the legal heir to the throne. How these differences are to terminate we pretend not to conjecture.

The Pope.—It appears that the pope is likely to have some very serious business with his hitherto most dutiful son, the king of Spain. His misnamed Holiness was reduced to the dilemma, either of losing his influence in Mexico, by refusing to consecrate bishops, at the request of the Mexican government, or of giving mortal offence to the king of Spain, by complying with that request. He has at last consented to make the bishops, and the king of Spain has refused to receive his nuncio, or even to permit him to pass the Spanish frontier. How this family quarrel will terminate, time will disclose.

Germany.—A synod was lately held at Hanau, at which all the clergy of the Lutheran and Calvinist churches attended. It resulted in the union of the two churches in one body.

Prussia.—The king of Prussia has ordered the prosecution of every Protestant or Roman Catholick clergyman who shall preach, in any church in his dominions, any sermon of a controversial nature.

Russia.—We have heard nothing of interest from this great power within the last

month, except what will be found under other heads—unless it be a rumour, that the troops of Russia, or rather a particular corps of them, have suffered a severe and sanguinary defeat in Persia.

Turkey.—The accounts from Constantinople, in regard to the temper with which the Grand Seignor and his Divan have received the propositions of Britain, France, and Russia, for terminating the war with the Greeks, are in a measure discordant. One account represents the Sultan as rejecting the propositions absolutely, finally, and with disdain; another statement is, that although much opposition to the proposition was at first manifested, yet that afterwards conciliatory measures were commenced. We think it probable that there is a degree of truth in both these statements—That haughty rejection was first tried, and that finding this would not do, an appearance of yielding succeeded. It must be no doubt grating enough to the Sultan, when on the point, as he supposed, of glutting his vengeance on the Greeks to the full, to find his bloody purposes arrested. But although it is a dose of wormwood which is proposed to him, he must take it or do worse—A destructive fire laid a third part of the city of Jafna in ashes, on the 31st of July last. About 800 houses were consumed, a considerable number of the inhabitants lost their lives, and 10,000 were left houseless.

Greece.—The state of Greece is, at this time, in the highest degree interesting. Notwithstanding the catastrophe at Athens, the Greeks have, it is stated, met and defeated a considerable corps of the Turks in the Morea; their naval operations under Lord Cochrane have been partially successful—One Turkish ship of war, it is reported, has been captured; a constitutional charter has been formed, and a president chosen. On the other hand, the sufferings of the wretched inhabitants is beyond description; and party dissentions of the most violent kind still exist—In Napoli, the adverse parties have commenced active military operations against each other; the town has been bombarded from the upper castle, and many have been killed and wounded. On the whole, taking things as they are, we think that the interference of the great European powers, even on the conditions proposed, may be considered as fortunate—apparently favourable to the cause of humanity. A squadron of nine British ships of war left Lisbon, on the 31st of July, for the Mediterranean. It is stated that the different European squadrons were to assemble at the island of Milo, in the archipelago, on the 15th of September.

ASIA.

We were in error, in stating some months since, on the authority of London papers, the successor of the late lamented Bishop Heber. It now appears that the Rev. Dr. James was consecrated Bishop of Calcutta, at Lambeth, on Sunday, the 3d of June. The consecration sermon was preached by the Bishop's brother; and a valedictory address, at the departure of Dr. James, was delivered by the Bishop of Gloucester.—He sailed for Calcutta on the 15th of July. Speaking of his episcopal duties, in reply to the valedictory address, we find him making this explicit declaration—"While I uphold, as far as I can, that which my manifest duty, in a more especial manner requires me to do, none that cometh in the name of Christ shall ever be considered as a stranger by me." He will therefore be friendly to the missionaries of other denominations, as well as to those of his own church.—We will chronicle here, that the Wesleyan missionaries have been driven from the island of New Zealand, by the ferocious natives; and that the Church missionaries, at the last dates, were also preparing to depart.

AFRICA.

Mr. Ashmun, agent of the American Colonization Society, states, that an excursion of one of their people 140 miles into the interior, has led to the discovery of a state of African society, where the arts and manners of civilized life are practised in a high degree. The land is enclosed and in a high state of cultivation; the horse is used as a domestick animal, and all the necessaries and comforts of life are produced by the skill or industry of the inhabitants. It is also stated that the inland tribes are anxious to open a direct communication with the colony, as a large proportion of the exports of the colony are from these regions. Mr. Cary also states, that Monrovia looks like many little towns in America, with nice stone or frame buildings, and that it is as happy a little community as any of its size in Europe or America.—It is stated in the British papers, that the Ashantees are suing for peace. An article also states, that the Pacha of Egypt has actually declared himself independent.—This we think wants confirmation.

AMERICA.

Buenos Ayres.—A treaty of peace between Buenos Ayres and the Emperor of Brazil was signed at Rio Janeiro, on the 24th of May last. A Mr. Garcia was the plenipotentiary and negotiator, on the part of Buenos Ayres. It appears he was instructed to make, as the indispensable basis of the treaty—the erection of the province of Monte Video into an independent state, to be governed by a constitution and laws freely chosen by its own inhabitants. In place of this, the treaty to which he gave his consent, not only renounced all claim to this province, on the part of Buenos Ayres, but left it to the Brazilian Emperor "to regulate its government in a manner conformable to the customs and actual necessities of its inhabitants;"—in other words, according to his own will and pleasure. These terms the government of Buenos Ayres have indignantly rejected, and the war is continued. The president, Rivadavia, has resigned his office; and it is hoped that this may have a happy influence in restoring harmony among the different provinces of this republick.

Brazil.—It does not appear that Don Pedro contemplates a speedy return to Portugal, as we conjectured a month ago. He seems to be busily occupied in the affairs of his American empire; and is trying, among other things, to make it believed, that our government does not approve of the manner in which our Charge des Affaires, Mr. Raguet, left his station. We hope to see this contradicted by our government, publickly and speedily. We think it is due not only to Mr. Raguet, but to the whole country.

Colombia.—We have lately seen the "Message of the Vice President of Colombia to the Congress of 1827." It is a very interesting paper. It gives, what appears to be a temperate and candid historical narrative of the unhappy dissentions which have lately destroyed the peace, and, as he states, jeopardized all the interests and even the independence of that great republick. He condemns the whole proceedings of General Paez, and censures freely the unconstitutional measures which in various places and provinces of the Confederation have produced the late disastrous state of affairs. But he acquits the Liberator, Bolivar, from all approval of these measures. He says, "The Liberator left Guayaquil on September 12th, and during his journey, ordered that the legal government which had been changed in the departments of the South should be re-established, rejecting with a horror worthy of the first citizen of the republick, a dictatorship conferred by popular juntas, without powers or privileges." Then, after lauding him further, he concludes by saying—"I think he preserved the national honour and the glory of General Bolivar." We exceedingly rejoice in this testimony, and hope that the general congress, with the Liberator's authority and influence has been, and will be, able to tranquillize the Colombian Republick, and to ensure the perpetuity of its freedom and independence. The address was delivered on the 17th of January.

Mexico.—In our last number, we had occasion to notice the intemperate proceedings of the legislature of Vera Cruz, in denouncing both our minister in Mexico, and our country. We then hoped that all this might be the work of a faction, and we still hope that the Mexican authorities, and the country at large, are not really unfriendly to us. But some publications and acts which have since appeared, wear a hostile aspect of a more general kind. We must wait to see the issue.

United States.—We have been threatened with savage warfare from the tribe and allies of the Winnebago Indians. But the last accounts represent them as overawed by the military movements which were approaching to chastise them; and as having delivered up the chiefs who committed murder, and led the hostile bands; and as having also promised to deliver up others, concerned in murdering some of our frontier settlers. We hope therefore that war will not ensue.

We find it stated in the National Intelligencer, that two Conventions between the United States and Great Britain have been received at the Department of State, which were concluded and signed in the early part of last month, a few days before Mr. Canning's death, by Mr. Gallatin, and Messrs. Grant and Addington. By one of them the third article of the convention of 1819, which stipulates the joint occupation of the country beyond the Stony Mountains, is continued; and, by the other, the Commercial Convention of 1815, which was continued by the abovementioned convention of 1818, is further continued. The duration of the convention of 1818, having been limited to ten years, would have expired on the 20th of October, 1828. On that day the existing Commercial Convention, and the Articles respecting the country beyond the Rocky Mountains, would have terminated, but for the recent conventions. They are now to continue indefinitely as to time, each party reserving the right to put an end to either of them, upon twelve months notice given to the other party.